

THE NEGRO

H. P. EASTMAN, A. M.

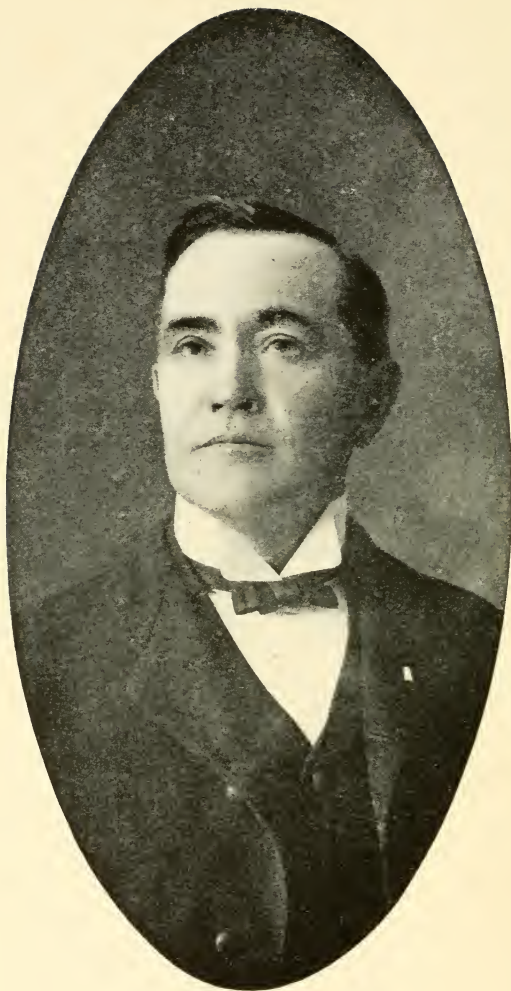


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My dear mother

Yrs

Love



PROF. H. P. EASTMAN.

THE NEGRO

HIS ORIGIN, HISTORY AND DESTINY

CONTAINING A REPLY TO

“THE NEGRO A BEAST”

BY

copy of author
H. P. EASTMAN, A. M.

BOSTON

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BY
H. P. EASTMAN, A. M.

BIOGRAPHICAL INTRODUCTION.

The author of this work was born in Indiana, A. D. 1851. His education began in Arkansas and was "finished" in Trinity University, Texas.

Professor Eastman, so far as education is concerned, is not to be measured by any college diploma, since he has, from boyhood to the present time, been a hard and faithful student, hence his acquirements are broader, deeper, higher and more extensive than any college course would indicate.

In all his reading, the author of this work has had one object in view, to wit: To surpass as an educator; and his eminent success in this line is patent to all who know him and are informed as to his work in this direction.

The founder of two colleges, the educator of many of our distinguished men, Professor Eastman has been the means of arousing more than ordinary interest in the educational work of this country; indeed, too much cannot be said commendatory of this distinguished educator.

Professor Eastman inherits much of his great ability from his father, Mr. P. S. Eastman, a native of New Hampshire, and first cousin of the famous Daniel Webster. While not a cultured man, he was possessed of strong common sense, while his mother, Miss Martha Hall (before her marriage), a native of Fayette County, Kentucky, was a woman of extraordinary ability, highly cultured and, to the time of her death, which occurred in her eighty-fifth year, her mind was clear and her intellectual powers had lost none of their force and brightness.

I will be pardoned for saying that I have seen much of the domestic life of the author of this work, and I take pleasure in saying that, as a son, husband, and father, duty and affection, tempered with wisdom, were, in each relation, beautifully displayed by this, no common man.

If, in this new departure, the author exhibit the same broad scope of intelligence as has heretofore distinguished him, the work will not only be profoundly philosophical, but a literary gem as well.

Respectfully,

J. M. McLEOD.

PREFACE.

The intention of the author in writing this book has been to reveal and demonstrate beyond all question the origin of the negro; to trace his history from the beginning to the present, and to state what he believes to be the true solution of the "race problem."

The theory of Ham's being the progenitor of the negro race is not new; but it had fallen into discredit on account of the author's being unable to find him a negro wife; which, of course, would have made Ham the only full-blooded negro, his descendants being amalgamated; and the farther they were from the fountain head, the less of negro blood they would have, till, in a few generations, all negro blood would be extinct.

Our theory does not have this error to cripple it, as Ham really had a negress for a wife. Any one who can lay aside all preconceived opinions, and will

read with care the first and second chapters of Genesis, and remember that the paragraph at the eighth verse of Chapter II. belongs to the seventh, where a recapitulation of the statements of the first chapter ends, will see that there were two creations of human beings—the first related in the first chapter of Genesis, where, from the start, they are created in pairs, and the second, in the second chapter where the male alone is created first and the woman was not created until some time later, after which they are spoken of as being created “male and female.” This theory reconciles the Bible with itself (see Gen. VI.) and with facts of science.

It is unfortunate that so much space had to be given to a refutation of argument made by one Professor Carroll to prove that the negro is not a human being; but as his book had found extensive sales in the South, and had made many disciples to his teachings, and as it is as a whole, a direct attack upon truth and Christianity, we thought it necessary to remove such error from the minds of its readers before offering them the truth. Professor Carroll's at-

tack upon Christianity alone is sufficient to warrant a correction.

We have not followed the negro through all the nations in which he has been enslaved, as his history is much the same in every land.

The solution we offer of the "race problem" is the result of much study and comparison of God's dealings with man in the carrying out of his great purposes and designs.

We have tried to deal justly with the negro race, showing alike their greatest depravity and their highest condition of cultivation and learning.

We have stated sectional prejudices in the United States, as we think, truly and impartially; should the people of the South who read this book think us biased in favor of the North and the negro, let them remember that we have been raised and educated in the South from the age of five years, and love the people with whom we are surrounded. Should people of the North think we favor the South too much, let them remember we were born in the North, of northern parents, and many loved ones dwell in the

snowy northland, closely related to us by blood.

We hope that all who read this book will give it a fair investigation both as to its arguments and its history; and if it shall prove a help to any in the solution of the difficult questions with which it deals we shall be thankful.

We desire to acknowledge the valued assistance rendered us by Dr. J. J. Coppedge in a critical reading of the manuscript of this book, and for most excellent suggestions, and other services.

THE AUTHOR.

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CHAPTER I.

The difficulty of demonstrating the origin and destiny of the negro—The appearance of the book, "The Negro a Beast; or, In the Image of God"—Its pernicious effects—The exposition of its falseness begun—Its pictures—Chapter I. of "The Negro a Beast" reviewed—All animals have "the breath of life." Gen., 7: 15—All animals have souls, Job., 12: 10—Deductive reasoning to show the same—Prof. Carroll's own argument based on I. Cor., 15: 39, turned against him with fatal effect.

That some difficulty must be met in satisfactorily demonstrating the origin and destiny of the negro race is sufficiently evident to be considered axiomatic; nevertheless some reasons may be given with propriety: The fact that the Bible and secular history say so little that bears directly on the origin of the black man, may be considered as one most formidable; and added to this the fact that the small stream that trickles forth from the mists and fogs of the early ages, is so riled by speculative writers that what would otherwise be limpid appears turbid.

One of the most recent writers on the subject has

brought forth a work entitled, "The Negro a Beast; or, In the Image of God."

This is not the first of the kind by any means, as the arguments therein set forth have, for the most part, been thrown out to confuse the reading public before; hence, before undertaking to give my views on the origin of the negro, I will first expose the fallacies of this book and the pernicious effects it is having on nearly all the negroes that read it, and on very many white readers.

The book is sold all over the country to both black and white, and many are led to believe its arguments unanswerable. This causes the negroes that are already vicious enough, to become more depraved, believing as the author argues, that the negro is a beast and has no soul, and is therefore irresponsible to God, and not subject to any future punishment for his "deeds done in the body"; "a consummation devoutly to be wished" by the negro.

This, however, is the least objectionable side of the mischief the book is doing; it positively declares that all churches of Christ are leagued with the Devil, and that not a vestige of Christianity is to be found on the earth to-day. These bold, false, and pernicious

statements are supported by the sophistry set forth in the book.

We quote some of the passages setting forth such views:—

“The effort of modern Christianity to mix this atheistic theory that man is a ‘species’ divisible into ‘races’ with the scriptural teaching that man is a distinct creation in the image of God, must prove disastrous both in time and in eternity. Hence the effort of professed Christians to mix the two has resulted in the *destruction of Christianity from the earth.*”—“*The Negro a Beast.*” Page 37.

“Enlightened Christianity, indeed! How enlightened and enlightening is this modern Christianity which, under the influence of the atheistic theory of natural development upon which it is based, ignores the broad distinction which God made in the creation between man and the ape, and places them in the same family as different races of one species of animal.”—“*The Negro a Beast,*” p. 41.

“We have contended that Christianity has fled the earth, and the Church of Christ has been absorbed and destroyed by atheism.”—“*The Negro a Beast,*” p. 352.

The above passages are sufficient to show the per-

icious tendency of the book called "The Negro a Beast." It is issued with a flourish of trumpets as may be seen by reading the title page, which is:—

THE NEGRO A BEAST
OR
IN THE IMAGE OF GOD.

The Reasoner of the Age, the Revelator of the
Century!

THE BIBLE AS IT IS! etc., etc., etc.

* The publisher's announcement contains such language as: "We have read it and reread it until the ponderous, sledge-hammer blows of Professor Carroll rang in our ears until the clang and din of his arguments convinced us that it would be a sin before God and man to withhold from the reading public such an array of Biblical, scientific and common sense arguments.

"If, in any particular, there can be produced evidence that this book is not founded upon the Bible *in toto*, and scientifically digested, then we are ready to close our doors, and place over its portals in burning letters of fire, 'Deluded and misguided by an array

of Biblical truths scientifically discussed.'"—*"The Negro a Beast," Publisher's Announcement.*

It shall be our first business to show to the publishers and to the reading public that this book is *not* founded upon Biblical truth, scientific truth, or truth of *any* kind; but that it is unscriptural, unscientific, and false from start to finish; and that Professor Carroll has left no means untried, whether fair or unfair, honest or otherwise, to deceive his readers.

If the publishers keep their promise to close doors, I hope they may find another business equally as lucrative, and that they may repent with such humility and contrition that God may forgive them for the injury done to the reading public by the publication of this book, "The Negro a Beast."

These publishers remind me of the great giant Goliath, whose boastful demeanor was intended to intimidate the Israelites; but who lost his life by a stone thrown from the sling of David. They are very boastful, but it is because they do not think a literary David will appear on the scene.

A small stone of truth thrown from the sling of honesty will crush the false skull of this mighty giant.

The whole volume may be summed up in two propositions, as follows:

1. The Negro is not human, but a beast.
2. The Negro has not an immortal soul.

All other propositions, and there are indeed many contained in the book, are dependent parts of these propositions.

We propose to crush every so-called argument to powder, and to show up the misleading devices and sophistries of the work.

First, then, Prof. Carroll is very clever in his pictorial illustrations. By these he intends to so play upon the dislikes and prejudices of white people as to make of his pictures capsules, as it were, to enable the readers to swallow his false teachings without detecting the falsity of them.

We ask any fair reader to look at these, beginning on the outside of the first cover. Prof. Carroll knows that this is not a fair representation of a negro. Why did he not make it a fair representation? The answer is obvious: he wanted to impress his readers in the direction of his arguments.

His next engraving carries the same purpose. Why did not Prof. Carroll use such a picture of the negro as may be found in any school geography?

In his third illustration, why does he place an ex-

ceptionally poor specimen of the negro in contrast with an exceptionally fine specimen of the Caucasian race? Why does he not use a poor specimen of each or a good specimen of each, and place them side by side? Does he fear the consequences? Indeed he does. He knows that even the careless observer would then see the possibility of the negro's being human. Even as it is, the difference is no greater between his representation of the two races than would be seen in fair representations of the wild boar and domestic hog; or even the East Texas "razor-back" hog and the improved Berkshire; or the domestic ox and many other kinds of his species; or the Norman horse and the Indian pony; or the crab-apple and the golden pippin.

The fourth picture is so disgusting, especially to us Southern people, that Prof. Carroll hopes by this, easily to insinuate his arguments into the minds of unsuspecting readers while the effect of the picture lingers in their minds; and so on to the last one, which he makes so horrifying that many readers are ready to exclaim at the sight of it, Truly, the negro is a beast. But had you ever thought, dear reader, that in his picturing the negro as amorously attacking

one of the fair daughters of the South he has overdone himself for the reason that a beast is never guilty of such a crime. The gorilla has been known to capture and carry off beautiful women; but never has he attempted to despoil them of their virtue. No one ever heard of animals in their natural state being guilty of the crime, even with each other, as suggested in this last picture. Therefore we are impressed with the truth that such a negro is much worse than any beast, as beasts invariably, in a natural state, await the promptings of nature in both sexes.

But because such negro is guilty of a crime to which the beasts will not stoop, must we conclude that the negro is not human? Surely not; it rather proves him human, as man stoops below the beast in many things.

Whiskey might stand in pools all over the country and the beasts would not debase themselves with it; man would be the only creature that would so degrade himself.

We will now proceed to an examination of the contents of this book.

Having read Chapter I., we find that Prof. Carroll

is laying the first stone in the foundation of this temple of reason!

He carefully proceeds with the order of creation, to prove that the first thing created was matter, the next mind, and the third and last was the soul of man.

That we may not misinterpret him we quote from him as follows:

“The initial step was the creation ‘in the beginning’ of the lowest element—matter—as stated in the first verse by a correct description of matter in its primitive or gaseous state; and this by the production of light—cosmic light—on the first day; continuing by the formation of the heavens on the second day; the separation of the ‘dry land’ from the ‘waters’ and the introduction of plant life on the third day; the formation of the luminaries on the fourth day; the introduction of animal life in the fish, followed by the fowl, on the fifth day; the bringing forth of the cattle, creeping things, and beasts; the whole terminating in Man ‘in the image of God’ on the sixth day.

“In the first verse we are taught that this universe had a beginning; that it was created—and that God was its Creator. The central idea is creation. The Hebrew word is *bara* translated by create. It

has been doubted whether the word meant a creation in the sense that the world was not derived from any pre-existing material, nor from the substance of God Himself; but the manner in which it is here used does not seem to justify such a doubt. For whatever be the use of the word in other parts of the Bible, it is employed in this chapter in a discriminating way which is very remarkable, and cannot but be intentional. Elsewhere when only transformations are meant, as in the second and fourth days, or a continuation of the same kind of creation; as in the land animals of the fifth day, the word *asah* (make) is used. Again it is a significant fact that in the whole Bible where the simple form of *bara* is used it is always with reference to a work made by God, but never by man."—*Guyot*.

"The Mosaic record teaches that there is just three creations. The first of these is described in connection with 'the heaven and the earth,' in the beginning. The second creation is described in connection with the introduction of animal life on the fifth day; and the third creation is described with the first appearance of Man of the sixth day.

In order that we may properly appreciate the value

of this scriptural teaching, we must first understand what constitutes a creation, as described in the Mosaic record. This we understand to be the introduction into the material universe of some element that had no prior existence there.

We are thus enabled to recognize the broad distinction which the inspired author draws between creation and formation: A creation is the first introduction into the material universe of some element that had no prior existence there.

A formation is something made out of some pre-existing material; the result of a mere change wrought in the form of the original element.

From the creation of matter "in the beginning," throughout the first four days, the work of God was confined to the handling of matter. But the fifth day is distinguished from its predecessors by the introduction, on that day, of a new element which made its first appearance in the material universe in combination with matter as presented in the physical organism of the fish, which is described as follows: And God created the great stretched out sea-monsters; and all living creatures that creep which the waters breed abundantly after their kind.

It is the universal opinion of theologians, and of such scientists as accept the Bible as true, that this creation was that of animal life. To this view, which is at once opposed to the teachings of Scripture and science, we are compelled to dissent. Animal life is not a creation. Life itself is not a creation; neither plant life nor animal life; and it is not so described in the Mosaic record.

Since the system of life is not a creation, what new element described as a creation, made its appearance on the fifth day, in combination with matter as presented in the physical organism of the fish?

Hence, this new element described as a creation, which made its appearance in the material universe on the fifth day, in combination with matter as presented in the physical structure of the lowest order of animal—the fish—was mind in its simplest form.

When the fish and fowl and beast were all made after their kind, God then said, Let us make man in our own image after our own likeness. So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1: 26, 27.

"The breath of life" which God "breathed" into man's "nostrils" was spiritual, immortal life; life which, like God's life, never dies; "and man became a living soul." This spiritual, immortal life, this "living soul," was a new element in the material universe. Hence, man, with whose physical and mental structure it was combined, is properly described as a *creation*.

Thus, the three creations—matter, mind and spiritual life—were combined in man.—"*The Negro a Beast*."—Chapter I.

Now, reader, is not this beautiful? Too pretty to be spoiled! and were it not fatally misleading I would not mar it. But it is like a young tiger that will lick your hand when small, but rend you when he becomes older; hence, it must be destroyed while its eyes are yet closed. Professor Carroll, in this chapter from which I have made the above quotation, intends to establish that man only is possessed of an immortal soul and then if he can prove that negro is not human, he will have proved that the negro has no soul.

All this reminds me of the gold seekers who came to America in an early day, and thinking they had found gold, filled their ship with iron pyrites and

returned; but what was their disappointment when their ore was put into the crucible, to see it all pass off in smoke!

We dislike to spoil such a pretty theory as this "reasoner of the age," this "revelator of the century" has here produced. No wonder it took him fifteen years to produce it, although he could have learned the *truth* in much less time.

Prof. Carroll says, "This 'breath of life' was a new element in the material universe. Hence man is properly described as a 'creation.'"

He means by this that as man received from the Creator "the breath of life," that animals had not this "breath of life," and so the distinction between man and beast was this "new element," "*the breath of life.*"

Let us see: We find in Genesis, chapter VII, verse 15, this language: "And they went in unto Noah into the ark, two and two of all flesh *wherein is the breath of life.*"

If this means anything, it means that all animals have the "*breath of life.*"

Perhaps you will say: O, this means atmospheric breath when applied to animals. In man it means the *soul*.

Then see Job 12: 10:* "In whose hand is the *soul* of every living thing, and the breath of all mankind." This can mean nothing but that *every living thing has a soul*.

Now as animals had been created prior to man and had the breath of life just as man afterward had it, we conclude it was not a "new element" at the creation of man, and so this scriptural "revelator of the century" is convicted of *one* error.

Prof. Carroll's making a distinct element out of "mind" is another error. Mind is an effect rather than a cause. It is an attribute of the soul, a product of soul motion.

Mind is made up of its different departments—reason, reflection, comparison, etc., etc., etc.; also the emotions, as love, hatred, etc., etc. That we love with the soul, see Deut. 6: 5. That the soul lusteth, see Deut. 12: 15. That knowledge is an attribute of the soul, see Prov. 24: 14. We could give such references all day, but these are enough to show that the mind, instead of being an independent element, is only a manifestation, an attribute of the *soul*

*Also see the marginal reading of Gen. I., 30, where "life" should be translated "*soul*;" and other places also.

element, which we see is possessed by both man and beast; indeed, by every living thing. So, another downfall for Prof. Carroll.

The fact is all the space taken up by his quotation from *Guyot* in regard to the Hebrew words, rendered *create* in the one case, and *form of created matter* in the other, was a waste of paper; for any Hebrew scholar knows that the same word is frequently used in the Scriptures to refer to or to record the making of things out of known preëxisting elements or materials; as in the case of Adam's body, of which God speaks, using make and create indiscriminately.

Prof. Carroll positively asserts that life—animal or vegetable—is *not a creation*. Then, since no *mind* exists in an animal when life becomes extinct, we conclude that *mind* is not a creation, and the hair-splitting distinction of the “revelator of the century” in his beautiful theory becomes a mere myth.

I fancy, dear reader, that you would like to ask me if there is not a distinction between “the breath of life” as mentioned in connection with man and “the breath of life” as mentioned in connection with animals. Does not one mean the immortal part of

man and the other the perishable life of the animal?

I answer by asking another question: What right have you to make such a distinction? Is there anything in the realm of scriptural teaching, in zoölogy, or anthropology, or in metaphysics, to even hint at such a distinction?

I know it has been thought by people generally, both religious and irreligious, that such is the case, but modern biological and physiological investigators, as well as many former ones, have been forced by their investigations and reasonings, to admit the probability of the immortality of the souls of all animals. Even that most careful and critical investigator, the Rev. Joseph Cook, in his Lectures on Biology, substantially accepts this conclusion. Take the scriptural quotation given above, Job 12:10: "In whose hand is the *soul of every living thing*," etc., in connection with the reasonings and admissions of these great thinkers, and you will not be surprised when I tell you that I think the "breath of life," both in the animal and in man, means *an imperishable, immortal soul*, and propose now to give some scriptural and other proofs.

"The breath of life" either means the air we

breathe or life, spirit, soul. Since God breathed it into Adam's nostrils, it can not mean the atmosphere, as God does not breathe our air; therefore, in man's case it must mean a part of the spirit of God, and is therefore immortal. Since in Gen. 7:15, "And they went in unto Noah, into the ark, two and two of *all flesh*, wherein is the breath of life," the same language is used, we are forced to the conclusion that it has identically the same meaning, viz., the immortal soul.

In Job 12:10, we have the confirmation of this: "In whose hand is the *soul of every living thing*, and the breath of all mankind." Here we see that *every living thing* has a *soul*; and that the soul is immortal, or lives after the dissolution of the body, see Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This passage shows that the body being killed, the soul still survives. Many other passages might be given, but to the fair and intelligent reader this will suffice.

Socrates reasoned to the discovery of the immortality of the soul, but every argument that proved

the immortality of man's soul could be applied to the lower animals. So with all deductive reasoning on this question, it all centers in the great truth that all animals are endowed with an immortal soul.

We see a man standing before us: he moves, he thinks, he loves, he hates, he reasons, he hopes, he fears, etc. We know that there is a hidden force, an invisible intelligence moving the inert mass of matter, his physical being, as well as we know when we see the electric engine in motion, that a force is propelling it.

We notice a dumb animal, and observe the same phenomena: it capers, it chooses, it manifests love for its master or its young, etc. And we freely admit that an intelligent force is moving the inert mass of bodily matter, just as we know the automobile that hurries along the paved street is moved by some force besides the mere wheels, etc., of which it is composed.

The force that moves the hand, the foot, that guides the pen, or touches the keys of the piano through the instrumentality of the fingers, is not furnished from any of the elements of nature, but from God; it was breathed into his nostrils in Eden and

made him "*a living soul.*" The force that actuates the dumb animal to perform its many acts of duty or providence, is furnished from the same source—God—and in Genesis 7:15, is likewise called "*the breath of life.*"

Suppose the man to be again before us and if it were possible to dissolve and remove, first, every particle of matter except nerve pulp and fiber: he would be in the same form as before; and as the system of nerves, including the brain, is the home of this soul, the soul or inner man would have the same form as the outer man. Now, suppose the nerve pulp and fiber, including the brain, to be dissolved and removed, and what would remain? Do you say nothing would remain? What has become of that power that we observed to be actuating that matter? Do not say it is annihilated, for it is a well established principle of metaphysics, as well as of physics, that nothing can be annihilated.

That force was a *something*; and, by the law of the conservation of forces, it can not be destroyed. Since it was spirit essence, it is not subject to the law of dissolution and must remain intact, the exact outline and counterpart of the physical man.

Suppose the animal previously referred to, under the same circumstances of dissolution, first taking away all but brain and nerves, then the nerves and brain, and there would remain, likewise, the actuating force, and as nothing can be destroyed, by an admitted law of both physics and metaphysics, the *invisible entity, life essence, the breath of life, the soul*, would still remain.

This being true, we find reason and Scripture go hand in hand: the Bible says *every living thing* has a soul, and that the soul is immortal, not subject to dissolution; and reason comes in with her corroborating testimony and declares the same fact, both saying in thunder tones that the tacitly accepted theory of brute mortality is false, and that man and beast both have an immortal soul!

Mr. Hall, illustrating this soul entity, says:—

“We hear the music of a piano by our side. On turning to observe the cause of this music we see a player sitting by the keyboard, and observe his fingers rapidly manipulating the keys in response to which we see the hammers striking the strings in rapid succession.”

Of course the cause of this musical effect is solved, so far as concerns any immediate inquiry. But,

suppose, instead of this, we stand by the same piano and hear the same delightful strains of music, but on turning to look for the cause of such exquisite harmony of sounds, we behold nothing but the naked piano! No musician is visible! And to our further surprise, the keys move in correspondence to the ringing notes, and the hammers rise and fall hitting the strings in response to these movements of the keys. Now what conclusion would we come to? We certainly would not decide that this piano, constituted entirely of inert matter—wood, iron, steel, ivory, etc.,—played itself; and that the music was nothing but a “connected chain of very complicated material phenomena of motion placed together in a most varied manner,” as Professor Haeckel describes *life to be*, and hence that no musician was really necessary. The fact that no musician was visible would surely not be sufficient evidence to satisfy us (unless we happened to be materialists) that a player did not exist. Though we necessarily and logically recognize the great mystery in the case of such music without a musician, yet we certainly would not, like mere children of the Haeckel and Huxley type, jump to the conclusion that this audible and visible effect could by any possibility take place

without an intelligent and personal cause, even though that cause were wholly hidden, defying every effort of our physical senses or scientific tests to find it out. We know there must be a substantial intelligent musician somewhere if there is music, as surely as we know there must be a substantial vital and mental being within the corporeal man as the moving and directing player upon the inert physical organs of our body. The mystery which such a conclusion involves is no bar to the fact that every effect must have a cause. The invisibility of the player can have no weight upon an intelligent mind as against his existence, so long as the music is heard and the keys are seen to move, which we know can only be the work of a personal intelligent musician.

We seek to unravel this mystery, and, on searching carefully beneath the instrument, we discover passing up one of the legs of the piano what appears to be a small rope within which, upon closer inspection, we find a number of insulated copper wires. What can this cord of wires have to do with the hidden cause of the grand concerto issuing from this piano without a visible musician?

We search further. On raising the keyboard we observe that the under surface of each key is lined

with a thin plate of soft iron, and beneath each key carefully imbedded in the wood, we discover an electro-magnet, its wires being connected with suitable copper threads in the insulated cord. The mystery begins to unravel; but where is the player? Our faith is still unshaken, that there cannot be music without a musician, any more than there can be a moving, thinking, voluntary man or animal without life and mind. Those musical strains are the work of mind, the result of intelligent skill, the embodiment of artistic culture.

The musician must be somewhere, perhaps in an adjoining room.

In one corner of this piano, on lifting its lid, we discover a *telephone*, and observing that its copper threads pass down the same insulated cord that conveys the wires to the magnet, we take the hint and venture the usual call: "Halloo, there!" and behold! the answer is returned from Philadelphia! There sits the musician in his private study, a hundred miles from New York, playing upon his grand piano, each key of which is connected with a corresponding key of the piano in New York by one of the wires in the insulated cord. The story is now told and the mystery is solved. Sure enough, the piano was not

without a player, nor the music without a musician! Each depression of a key by the musician's finger closes the electric current for its counterpart and congener in the other instrument, and though a hundred miles away, the response is almost instantaneous. But, what is more wonderful still, the artist with a receiving telephone at his ear becomes a combined dual musician and listener:—every note is not only reproduced upon the distant piano, but it is actually returned to himself in Philadelphia, and repeated in synchronous harmony with his own instrument and with compound delight.

Let us now try to gain a little instruction by taking advantage of the facts brought to light in this illustration: The assumption of materialism that the life or soul in man is but as the music to the piano, and that when the body dies the life ceases to exist as does the music when the piano is destroyed, is thus demonstrated to be incorrect; and instead thereof we prove that the soul or life of man is as the *musician* to the *instrument*, while the music itself, issuing from the sonorous qualities of the piano and the skill of the performer's fingers, represents the outflowing thoughts, affections and noble works of the soul, manifested through the living corporeal organism.

And as the musician in the illustration could not play upon the keys of the piano a hundred miles away, without some actual and substantial connection between his fingers and the instrument, even though that substance had to be, as it was, the invisible, intangible and incorporeal current of electricity and substantial rays of magnetic force, in like manner the performer within every organic being can only manipulate the inert organs of the corporeal body by substantial contact through the entitive substance, the life, soul, or mind, which I designate the *vital and mental organism*, and which has been shown in many ways in this chapter to be so wonderfully analogous to electricity and magnetism.

Our organism is thus a musical instrument of a thousand strings; the intelligent and artistic soul sitting at the keyboard in the brain, is the invisible musician who plays upon the chords of our physical structure, sending vital despatches and intellectual mandates to the extremities of our body, causing us to raise a hand, move a foot or bend a finger.—*Problem of Life.*

How beautifully and thoroughly does this analogous reasoning demonstrate the duality of man! It

shows beyond the possibility of a doubt that there is in man an entity, a *something* that produces the manifestations of life, mind. etc. Now since it is a fixed principle both in physics and metaphysics that *nothing can be annihilated*, this something that moves the inert body must be immortal.

But since the most careless reader can see that all this reasoning applies to *every living thing* we conclude that it is thoroughly demonstrated that *every living thing* has an immortal soul.

And when this is supported by the Scripture formerly quoted, showing that every living thing has the "breath of life," that every living thing has a soul, we think it is time that the exploded notion that man is the only creature with a soul, should be abandoned.

We do not, by proving the immortality of the souls of animals, make them equal to man; far be it from us. Man is in the image of God. How? He looks into the most hidden things; he familiarizes himself with the laws of life and of nature; he catches the wild horse of the storm cloud, and harnessing him in metallic wires darts instantaneous intelligence from continent to continent, and even trains him to work

without the wire harness; with his steam ships he bridges the ocean as by magic; he dives into the bowels of the earth and reads the history of the world written in the rocks with the fingers of God; he calculates the eclipses with unerring certainty; he even determines the substances of which distant worlds are composed; he brings the microscopic world under his close scrutiny; and by the aid of the telescope he annihilates space,—all these things and thousands more declare his superiority to the brute beast, and not the mere possession of an immortal soul which every beast—every living thing—has been shown both by indisputable reasoning and by clear scriptural statements, to possess.

We have heard the question, If all living things have souls, will there be fleas, bed-bugs, flies, and mosquitoes in Heaven to annoy the souls of man?

What a clever question! How wonderful! How passing wonder he who asked it! The questioner certainly forgot that space enough exists for them to pass eternity in a separate place.

It has been calculated that light, traveling at the wonderful velocity of nearly 10,000,000 miles in a minute, requires about three and one-half years to travel from the nearest fixed star to the earth. Then,

pray, how long would it take for it to travel from the most remote, and how vast must be the boundless space of the universe! Or, if man in his spiritual existence must be thrown with the lower creatures in theirs, which may be the case, how easy would it be for the Almighty God to bring about such a change as to convert the annoyances of this world into that which would glorify man's soul in the world to come.

Perhaps the tremor of a flea's spirit wing might furnish the high treble to harmonize with the great basso-profundo made by the worlds as they sing together in the great dance of the spheres that measures the progress of Eternity. Perhaps the motion of the mosquito-wing would scatter dewy odors in the ambient air of Heaven for God, the angels, and the blessed souls of men made perfect in their spiritual existence. Certain it is that they have horses in heaven, for they have been revealed to man on earth: Elisha's servant was permitted to see spiritual horses and chariots of fire that the angels had in great multitudes about him. Other instances might be given, but this should be sufficient, for which see II. Kings 7:17.

We have shown that the lower animals as well as

man have an invisible something, an entity, which moves their inert bodies, just as a current of electricity running over copper wires moves inert matter and that by a fixed law of physics and metaphysics, nothing can be annihilated. this *something*, this *entity* does not resolve itself into nothingness, but continues to exist after the dissolution of the body.

We have shown from the Scriptures that all animals have the "breath of life." Gen. 7: 15.

We have also shown from the Scriptures that *every living thing* has an immortal soul. Job 12:10, and Matt. 10:28.

We have also shown the Scriptural statement that spiritual horses have been seen by man. II. Kings 7:17.

We consider this a sufficient array of evidence to establish any question, and to completely overthrow Professor Carroll's first argument; viz., that the possession of a soul is that which distinguishes man from the rest of creation. We hope the reader of Professor Carroll's book will remember that we have proven conclusively that *every living thing has a soul, even the negro*.

Professor Carroll, in his effort to make as great a distinction as possible between man and beast, with

the hope, as before stated, that he may prove the negro a beast, and thus widen the gap between the Caucasian and the negro, uses the saying of Paul in I. Cor. 15:39: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." He could not have found a passage of Scripture more fatal to what he wants to prove, for it completely bars his argument, as we will see further on. He says:—

"Thus it is shown that man is a creation as separate and distinct from the fish and fowl and beast as he is from the plant or the planet. Hence we with just as much propriety consider man a member of the sidereal kingdom as to consider him simply a member of the animal kingdom. It would be no more irrational, no more unscriptural, to consider man an undeveloped planet than to consider him merely a highly developed animal."—*The Negro a Beast*," p. 27.

"What is most directly opposed to the inspired declaration of the great apostle that there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds, making in all four different kinds of flesh, as separate and distinct from

each other, as if the one made its first appearance on and inhabited the earth, the other the moon, the the other Jupiter, and the other Mars."—*Ibid.* p. 35.

In commenting on this Scripture, Professor Carroll positively declares that the different kinds of flesh to which Paul refers are perfectly distinct from each other, and that man is as distinct from the beast as from the fish or the fowl; and that the beast is as distinct from the man as from the fish and the fowl; the same of the fowl, etc.

Now he claims to prove that the negro is a beast, and that the *amalgamation* of the man and beast has filled the earth with corruption.

Did you ever hear of an offspring from a union of the animal and the fish? or from the beast and the fowl? or from the man and the fish or the fowl? Yet Professor Carroll declares the four kinds of flesh perfectly distinct, the one from the other, and man as distinct from the beast as from the fish or the fowl. How, in the name of consistency, could there be offspring from the man and the beast, if they are as remote from each other as from the fish and the fowl?

Professor Carroll uses this quotation from I. Cor., 15:39, many, many times throughout his book, to

show that the beast and man are as far removed in the scale of creation as either is from the fish or the fowl and yet claims that they beget offspring, which could not be done by union with the fish or fowl. We admit that the passage of Scripture teaches this, but it forever bars Professor Carroll from proving the negro a beast and not human, as they, the negro and the white man, do beget offspring by each other.

As to hybridity of species we shall treat that in a future chapter; but the hybridity of the different kinds of flesh as distinct from each other as if one were an inhabitant of the moon, another of Jupiter, another of Mars, etc., is, at present, the burden of our song. We are unable to see why Professor Carroll did not recognize the fact that he here spoiled his whole argument.

As he quotes this passage not less than forty or fifty times throughout the book, he as many times admits the fallacy of his theory that the negro is a beast, as distinct a creation from man as is the fish or the fowl, and then declares that all the ills that flesh is heir to come from the amalgamation of creatures as distinct from each other as is man and the fish. Before he finishes the book he seems to recog-

nize his blunder, and so declares that the Bible says there is a beast with whom this amalgamation or hybridity by man is possible. We have found persons that believed this statement of Professor Carroll until, by an offer from us of one hundred dollars for any one that would produce such Scripture, they would discover that no such Scripture is in existence; and we now publish this offer to the reading public. *There is no such statement in the Bible.*

Professor Carroll's stulticity in blocking his game by the statement and scriptural proof that man and beast are as distinct as man and fowl or fish, is equaled by his duplicity in stating that the Bible teaches that there is a beast by whom man can beget offspring.

We ask of those who read his book, that every time he quotes I. Cor. 15:39, they will remember that we have shown that this bars his argument.

Professor Carroll, having made his two attempts to establish premises whereon to build his arguments that the negro is a beast and has no soul, finally brings Chapter I. to a close by denouncing modern Christianity for accepting the theory of the evolution of species as set forth by modern atheistic sci-

entists, a thing that Professor Carroll knows is steadily rejected by Christianity at large, whatever admissions may have been made by certain individuals.

What is more inconsistent in Professor Carroll, is that he does the very thing he denounces in Christianity, viz., the mixing of the teachings of atheistic science with the Bible statements and teachings.

Since we have ground to powder the two stones so carefully laid in the foundation of Professor Carroll's arguments, we propose to close this chapter in order to follow him through Chapter II, for we have promised to expose the fallacy of every attempt at argument made by this "Revelator of the Century" throughout his book, and then we hope our readers will the more readily consider our views on the origin of the negro.

We believe that to the unbiased and unprejudiced readers, the contradictory statements of this "Reasoner of the Age" are sufficient, without following him through the book. His argument from I. Cor., 15:38, that there are four kinds of flesh, each as distinct from the other as if one were created to inhabit the moon, another the earth, another Jupiter, and

another Mars, and yet claiming the possibility of an amalgamation between the man and one of these kinds of flesh is too ridiculous. Think of a creature half fish and half man, or half fowl and half man, or as the man and the beast are, he says, as far apart as either of these other kinds of flesh, think of a creature half beast and half man! Prof. Carroll is indeed a believer in miracles! Half man and half fish! The mermaid then that has so long been considered a myth is by Prof. Carroll's argument a reality, in spite of St. Paul's saying that these kinds of flesh are distinct from each other. I suppose he will become a naturalist now, and say that the bat is the result of the union of the mouse and the sparrow. It would be just as reasonable. O, Reasoner of the Age! O, Revelator of the Century!

CHAPTER II.

Prof. Carroll's second chapter examined—His denunciation of atheistic science—Proves himself an atheist—Comparative anatomy examined and refuted—Positive proof that Adam was a *red* man instead of white or black.

The first thing to show in regard to the second chapter of Prof. Carroll's book, "The Negro a Beast," is his inconsistency in bitterly denouncing the Christianity that will accept the teachings of atheistic scientists, and then in making his whole argument contained in the second chapter, rest upon the science set forth by these very scientists—these atheistic writers. To do this fairly, we will quote Prof. Carroll's own language:—

"There are just two schools of learning in the world to-day which propose to explain the existence of the heavens and the earth, with all the phenomena which characterize each. These are (1) The Scriptural School of Divine Creation, (2) The Atheistic School of Natural Development."—"The Negro a Beast," p. 9.

Here it will be observed he claims there are "two schools" *and only two*. Hence when we find Prof. Carroll quoting from the Bible to establish his proofs, we conclude he is adhering closely to the "Scriptural School of Divine Creation;" and when he is quoting from the writings of "atheistic scientists" he is a disciple of "The Atheistic School of Natural Development." He claims that the teachings of the latter school have driven Christianity entirely out of existence; and yet his whole second chapter is composed of writings of these scientists, and his comments upon the same to prove the Negro an ape. To which school does Prof. Carroll belong? We will show that he belongs to the latter school, by his own statements.

He reminds us of the fable of the bat that claimed to the animals to be an animal, and to the birds, to be a bird. Prof. Carroll says:—

"The teachings of the Bible that man is a distinct creation, 'in the image of God,' and the theory that man is a species of ape, divisible into races of men, are opposite. Hence the effort of professed Christians to mix the two has resulted in the destruction of Christianity from the earth."—*The Negro a Beast*," p. 37.

Here Prof. Carroll condemns himself; for his whole effort is to prove that man (the negro man) is a species of ape; so we must conclude from Prof. Carroll's own language that he is instrumental in driving Christianity from the earth. In this, however, he is mistaken again, for although such books as "The Negro a Beast" are calculated to do the cause much injury by *mixing* the gospel statements with his theory that man is an ape, yet *Christianity is here to stay*; for Christ said that "The gates of hell shall not prevail against it." So all the efforts of Prof. Carroll and all the other "atheistic scientists" will find their denunciations of either modern or ancient Christianity as fruitless as throwing snow-balls against a steel-clad man-of-war.

Prof. Carroll's reasons for denouncing all Christianity that gives any credence to science whatever, is obvious: he knows that the greatest efforts of these scientists to prove the negro a lower order of creation than man have been a failure; and, notwithstanding their eagerness to do this—notwithstanding they would have cheerfully given all they possessed to make such proof—they have been obliged to let him remain where he is—a man—a lower race of man.

Now he hopes to prejudice those who read his book

against these writers, for well he knows the fatality of their admission that the negro is human, when their need for a link between man and the lower animals was such as to cause them years of useless toil in trying to show the negro as being even a "link" between man and beast. They never, at their worst, in their greatest anxiety, ventured as far as Prof. Carroll has done, for they knew they could not sustain with proof the proposition that *the negro is a beast*. So they declare, after years of toil and deepest research, that the negro is a man and that the "missing link" may yet be found.

The result of years of investigation by such scientists—especially as they wanted to prove the negro less than human—and their admission that he is human, was fatal to Prof. Carroll's theory; and hence he uses his best efforts to prejudice his readers against them, and in order to do this more effectually, declares that any credence the church may give to true science is atheism.

These men were, for the most part, atheists. Their great mistake was in considering the close gradations of God's handiwork a result of evolution. They found from the organless (?) moneron up to the man an unbroken chain of approximations or

gradations seeming to teach the evolution of species; and hoping to do away with the necessity of God—a divine Creator—they tried to establish their false theory of Natural Development. Their greatest failure was in not finding the link between man and the lower animals—the negro being more than a grade between man and the lower animals—in fact, a human being himself.

Is it not strange that Prof. Carroll would take the results of these very investigations by these very atheistic scientists whom he so denounces, to use as proofs of his own theory? Finally Prof. Carroll, having quoted many extracts from these writers, says:—

“For further evidence of the frequent appearance of ‘animal characters’ in the so-called ‘lower races’ of men, see the works of Cuvier, Winchell, Darwin, Huxley, Haeckel, etc.”—“*The Negro a Beast*,” p. 117.

Reader, to which school is he trying to refer you, “The Scriptural School of Divine Creation,” or “The Atheistic School of Natural Development”? A man that would have the hardihood to denounce these scientists as false, and then try to use them as witnesses, is certainly a prodigy in the literary world!

What would we think of a man who would denounce a set of men as infamous liars and then order them to be called into court to testify in his behalf? This he does when he says: "See Cuvier, Winchell, Darwin, Huxley, Haeckel, etc."

Since he invades the realms of this school however, in Chapter II., there we will follow him; but we would have our readers remember that all the differences found by these scientists between the negro and the white man in comparative anatomy, etc., were not enough for even these anxious seekers for something to sustain their theory, to balance the negro off on the side of the ape; for, although they found anatomical differences, in each case the resemblance was more to the man than to the ape or lower animals; and so they were obliged to allow that the negro is human, and hunt elsewhere for the "missing link." We will, with this caution to the reader, now take up Prof. Carroll's comparative anatomy.

Prof. Carroll says: "White is not a color; neither is black a color; yet the white, colorless complexion of the white finds its strongest contrast in the black colorless complexion of the negro."—"*The Negro a Beast*," p. 45.

The only comment on this that is needed, is that it does not even suggest that the negro is not human, for we will prove further on beyond the possibility of a doubt that Adam was neither a white man nor a black man, but that he was a *red* man.

It seems that Prof. Carroll either never thought of this fact, or that he did not know it.

Prof. Carroll's next point of difference is:—

“The long fine silken hair of the White, finds its strongest contrast in the short, coarse, woolly hair of the negro. Each individual hair ‘is cylindrical.’ Hence, its section is circular. In striking contrast to that of the White, each individual hair of the negro is flattened like a tape. Hence its section is oval.” (Haeckel, *Hist. of Creation*, Vol. II. pp. 414, 415.)—
“*The Negro a Beast*,” p. 146.

Notice that Prof. Carroll quotes *Haeckel* and boldly gives the name of the author. We do not object to what Mr. Haeckel says, as he did not find difference enough to place the negro as other than human, although it would have been of incalculable value to him to have proven the negro a beast. There would no longer have been a “missing link.” But what we object to is Prof. Carroll's denunciation of Christianity for believing anything Haeckel, or any

other atheistic scientist, may say; and then using his testimony in his own behalf. Had Mr. Haeckel's findings justified him in declaring the negro a beast, Prof. Carroll would then have denounced Christianity for not believing everything taught by this scientist. The hair of the negro is so unlike the straight hair of the ape that he could find no proof in this to suit his purpose. The fact is, the protected cranium and naked body so unlike the ape is a proof of his being human. God gave the human being a body to be clothed by human intellect, and hence made it naked: not so with the beast, which he clothed with natural hair. We will see the purpose of the kinky mat of wool on the negro's skull, further on.

Again Prof. Carroll says:—"The relatively short, broad skull of the white, finds its strongest contrast in the long, narrow skull of the negro. This length and narrowness of the negro's skull is a character of the ape."—*Ibid*, p. 46.

Yet the skull is so much more like the human skull than it is like the skull of the ape that atheistic science despaired of any help from this source and so classed it as human.

Prof. Carroll says:—

"Winchell, quoting from the measurements of

Broca, says: (1) The face of the negro occupies the greater portion of the total length of the head. (2) His anterior cranium is less developed than his posterior, relatively to that of the white. (3) His occipital foramen is situated more backward in the relation to the total projection of the head, but more forward in relation to the cranium only. In other words, the negro has the cerebral cranium less developed than the anterior. (Pre-Adamites, pp. 169, 170.) In the negro's skull the sphenoid does not generally reach the parietals, the coronal suture joining the margin of the temporals. The skull is very thick and solid, and is often used for butting, as is the custom of rams. It is flattened on the top and well adapted for carrying burdens." (Ibid, p. 71.)—"The Negro a Beast," pp. 46, 47.

All this fails to prove him a beast; on the other hand the very scientists who say this—and it is true—place the Negro among the races of men, much to the chagrin of Prof. Carroll who denounces them for so doing, although they find the head and face of the Negro to resemble the human ten times more than it resembles the ape.

Prof. Carroll next proceeds to consider what these

"atheistic scientists" say relative to the weight of the Negro's brain as compared with that of the white race.

While all these statements are true, we suppose, yet it should be remembered that it only proves the inferiority of the Negro to the white race and no one but Prof. Carroll would have the hardihood to try to make it prove more. We readily admit the negro's inferiority. Again Prof. Carroll says:

"The relatively short, narrow jaw of the White finds its strongest contrast in the long broad jaw of the negro. This is another character of the ape which the Negro presents. The jaws of the Negro, like those of the lower apes, 'extend forward at the expense of the symmetry of the face, and backward at the expense of the brain cavity.' Quartrefages says: "It is well known that in the Negro, the entire face, and especially the lower portion, projects forward. In the living subject it is exaggerated by the thickness of the lips. But it is also apparent in the skull, and constitutes one of its most striking characters." It is the new trait which is opposed to the orthognethism of the White."—(*Ibid*, pp. 390, 391.) Now this, like all the quotations Prof. Carroll gives,

merely shows *racial peculiarities* which no sane man will deny; but whatever resemblances may be found to the ape they only show that God saw fit in creating the world to approximate the different orders more or less nearly, which he did to such perfection as to cause the atheistic philosophers to think the one had evolved from the other, rather than that they were separate creations from the hand of God.

Again Prof. Carroll says:—

“The prominent chin of the White finds its strongest contrast in the retreating chin of the Negro. This is another character of the ape which the Negro presents. Winchell says, ‘The retreating contour of the chin, as compared with the European, approximates the Negro to the chimpanzee and lower mammals.’” (Ibid, p. 251.)—“*The Negro a Beast*,” p. 51.

Notice that this scientist states only that the retreating chin *approximates* the Negro to the chimpanzee, etc. The chin of the Negro, while it resembles the chimpanzee, is so much more like the chin of the man that this, too, balanced him over upon the human side.

Prof. Carröll carries this on, making many useless points of difference between the Negro and the

White; useless because it does not accomplish his purpose in the least, as it only shows in the one case, racial differences; and in the other, the approximations of the species that God has created. Prof. Carroll mentions the teeth, the lips, the nose, the neck, the clavicle and humerus, all making difference between the Negro and the White. But when he says, "the Negro's arm, when suspended by his side, reaches the knee-pan within a distance of only four and three-eighths per cent. of the whole length of the body," anyone that ever saw a negro knows better. But allowing it for the sake of argument, it only shows a resemblance to the ape. When compared with that of the ape and that of the man, it is found so much more like that of the man that even "atheistic scientists" must, however reluctantly, class the Negro as human.

Prof. Carroll goes on quoting his atheistic school (for we have quoted his declaration that there are only two schools; viz., The Scriptural School of Divine Creation and the Atheistic School of Natural Development); he goes on, we say, with quotations from his atheistic school showing the racial differences in the thorax, the pelvis, the femur, the calves

of the legs, the heel, the arch of the foot, and many others too numerous to mention; which have all been classed, by his beloved atheistic scientists, as decidedly human for reasons already given. In his inconsistency, Prof. Carroll walks hand in hand with the teachers of the atheistic school, but because they fail in their undertaking to make the Negro less than human he denounces Christianity for believing anything they say. He ought not to do this, as they have done their best to degrade the Negro to a place below the human species that they might have the necessary "link" to complete their theories; but they cannot be honest and do this, and so they yield the point and look elsewhere for the missing "link."

Prof. Carroll finally closes his second chapter with this paragraph:—

"Thus it is shown by comparative anatomy that the Negro, from the crown of his woolly head to the sole of his flat foot, differs in his physical and mental organisms from the White; and that just in proportion as he differs from the White, he approximates the lower animals."—*The Negro a Beast*," p. 71.

If this were true it would only prove that he resembles the lower animals more than the white man resembles them; but it is as untrue as many other

statements made by Prof. Carroll. Take the statement, "Just in proportion as he differs from the Whites, he approximates the lower animals." If this means anything, it means that wherever the Negro differs from the White man he resembles the lower animals. Let us see. His hair is unlike the hair of the ape as it is unlike the hair of the White man. The hair on the head of the chimpanzee like that on his body is straight and set into the skin obliquely. It is cylindrical as in the case of the White man; the Negro's hair is elliptical, kinky and set into the skin vertically, etc., etc. The lips of the ape family are thin and compressed; those of the Negro, thick and pouting. In very many other respects he differs from the White man and the ape too; but the reader has learned ere this that Prof. Carroll is not aiming at fairness.

But after all, grant this "Reasoner of the Age," this "Revelator of the Century," all he desired to accomplish by his second chapter and he has only proved that the Negro is very unlike the White man.

But that for this reason he is not descended from Adam is a point he fails to make, as Adam was not a White man but a Red man; and all the differences Prof. Carroll and his "atheistic scientists" can show

between the Negro and the White have nothing to do with differences between the Negro and the Red man, the Adamic stock, as he would say.

Prof. Carroll has made a fatal mistake throughout his book in not knowing that Adam was a Red man. The whole book is based on the presumption that Adam was a White man; and this stone in his foundation pulverized, the whole thing falls to the ground, and his efforts to prove that all men that are not like Adam belong to the beast creation put the White man in jeopardy as well as the Negro. If Prof. Carroll were allowed to do so, he would prove himself an ape as he has proved himself to be an "atheistic scientist."

The latter we could not help, for he defines the "atheistic scientist" as one who tries to mix the teachings of the Bible with the statement that man is an ape. Now he mixes scriptural quotations and the statement that man (the black man) is an ape.

Take the following: "*The Negro is an ape*; hence his status in the universe, his relation to Man, like that of every other animal, was fixed irrevocably by God, in the Creation, and no act upon man's part, whether legislative, executive, or judicial, can change

it. The will of God upon this most important subject as expressed in those original statutes given man in the creation, 'have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,' is the supreme law of the universe," etc., etc., etc.—"*The Negro a Beast*," p. 289.

This passage, from Prof. Carroll's own hand, shows the mixture that he speaks of as characteristic of the "atheistic scientist." He begins with the statement that "The Negro is an ape," in which he tries to teach that man is an ape; later in the paragraph he quotes the Scriptures and thus in one paragraph makes the characteristic "mixing."

Again, Prof. Carroll says: The atheist takes the truths which scientific research has discovered the existence of, and makes them the basis of his absurd theories.—"*The Negro a Beast*," p. 263.

If this is not *exactly* what Prof. Carroll has done in his second chapter of "*The Negro a Beast*," we do not know how to read. He takes the discoveries made by scientists in "comparative anatomy," and makes them the basis of his ape theory.

We are unable to prevent the proof of his own atheism, but we will rescue him from the entangle-

ments of his own arguments that leave the White man out of the limits prescribed for man, and hence that would classify him as a beast, by his own arguments, as Adam was not a White man. Before this book is ended we will find a place for the Red man, the White man, and the Black man, and thus verify Shakespeare's statement that,

"There's place and means for every man alive."

We will now show conclusively that Adam was a Red man. We will do this by showing that God called Adam and Eve *red* and show that those of their line of descent were red, which ought to be conclusive.

Josephus says, in his work on the Antiquities of the Jews, Book I., p. 12, that Adam was created *red*. The following is as he states it:—

"God took dust from the ground and formed man, and inserted in him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies *one that is red*, because he was *red earth*, compounded together, for of that kind is *virgin* or true earth."

Corroborative of this testimony of Josephus we

find the word *adam* signifies *earthy man, red*; *adamah*, *adami*, and *admah* have a kindred meaning; *adamah* red earth or blood; *adami* signifies earthy, red, or bloody; all of these words are from the same root "*adam*," signifying *red* or copper color.

Then since God "called their name Adam," he called them *red, earthy man*. Whether Josephus knew this, from the Hebrew language or from the facts being handed down from generation to generation, does not concern us; there is no doubt but that God called both by the same name "Adam" for the very reason of their color being *red*. Thus Josephus furnishes us the knowledge corroborated by the nature of the Hebrew language, that God called Adam a red man. Would He have done this if he had been white or black?

But, on this subject we have further corroborative testimony that leaves the question without the shadow of a doubt. This evidence is found in Genesis where we have the lineage of the Jews traced down from Adam to Jacob, the father of the Jewish nation, as follows: Gen. V., X., XXV., XXXV.

"Seth, the son of Adam, was the father of Enos, who was the father of Cainan, who was the father

of Mahalaleel, who was the father of Jared, who was the father of Enoch, who was the father of Methuselah, who was the father of Lamech, who was the father of Noah, who was the father of Shem, who was the father of Arphaxad, who was the father of Salah, who was the father of Eber, who was the father of Peleg, who was the father of Reu, who was the father of Serug, who was the father of Nahor, who was the father of Terah, who was the father of Abraham, who was the father of Isaac, who was the father of Jacob, who was the father of the twelve tribes of Israel."

Thus, as above stated, the genealogy of the Jews is traced from Adam through his son Seth down to Jacob, the father of the Israelitish nation.

Now as the Jews in their pure and unamalgamated state are *red* or copper color, we conclude that Adam was *red*.

Another corroborative circumstance is found in the Arabs, or Ishmaelites, who are red or copper colored as well as the Jews. These people are direct descendants of Abraham, who was of the race of Shem, in the Adamic line previously traced. Now these Arabs or Ishmaelites are well known to be a red or copper

colored race. The reason they have never changed from this color is that, unlike their brethren the Jews, they have amalgamated but little with other races, their country being "situated along the eastern coast of the Red Sea in Asia Minor, and is an almost unapproachable desert of sand in the very heart of Arabia, where from the remotest ages they have subsisted in wandering hordes, living, many of their tribes, by rapine and plunder; while other nations have been deterred from conquering them by the torrid desert and storms of flying sand, so they have remained a distinct aboriginal people from the age of Abraham to the present time."

Since these Arabs are red or copper colored and are brethren of the Jews, having Abraham for their common father, we are even able to prove the Jews a red people originally.

Then we find that God called our first parents "Adam" (Gen. V. 2. "Male and female created He them; and blessed them, and called their name Adam, in the day when they were created"), and that Adam means, in Hebrew, one that is red. Therefore God called Adam and Eve *Red*. We claim that this proves that God made no mistake in

naming them, but that he named them in strict conformity to the genius of the Hebrew language, which is governed in its power of naming visible existences, as animals, fowls, fishes, etc., by their appearances or natures, and frequently by both.

Josephus says: "This man was called Adam, which, in the Hebrew tongue, signifies one that is red, because he was formed of *red earth*, compounded together, for that kind is *virgin* or *true earth*." Josiah Priest, A.M., author of "American Antiquities," and member of the Antiquarian Society of New York, says:

"Adam, therefore, in his primitive condition, before he had fallen, and covered his limbs with clothing, was a glorious personage to look upon—being of a bright ruddy *red*, like an image of gigantic size, formed of native *copper*, instinct with life and motion. Thus when he moved in the groves of Paradise, he glowed in the sun's ray like some celestial being, gathering from the down-bending limbs of trees the ripe but newly created fruit. Such was Eve also, his heaven-made bride, though less in stature and more delicately shaped. From her head, formed so as no Greek could sculpture the Parian marble, there fell a silken shower.

the black and glossy tresses of her hair (like the glory of heads of angels, as written by St. Paul), far below her sylph-like waist, enshrouding all her person as with a robe, in the gleamy tissues of attenuated jet, while through this, as the winds softly whispered and played therewith, was seen the bright and fulgent limbs of the first of woman kind. Every motion of her agile form showed her to be the immediate work of God, while the red flush of health and immortal vigor mantled her bosom and whole person, like the deep tints of the early sun, flashing athwart the disc of a cloud, varying every moment as she changed her attitudes, and as the various passions of her sinless soul mingled and flowed through her being.

“But Adam was of a mightier cast; all the powers of his body and mind being more dauntless and masculine, decision and force sat enthroned on his face, beamed in his eye, and was redolent on every limb, well fitted and formed to become the head of the newly made world, and the race of gigantic nations of the antediluvians, whose lives reached many ages—the vast amount of nearly a thousand years. Such was the first man and woman of the human race, but they were somewhat changed by the entrance of sin, which

not only affected the *hearts* and *natures* of Adam and Eve and their race, but tinged the beauty of their complexion, changing it from a bright florid red to the dark hue of *common copper*, and awfully agreed with the still darker passions of their fallen souls, who, in this image, brought forth their progeny *red* in complexion, and beclouded in mind."

Now, dear reader, is it not fair to conclude that Adam was red instead of white or black, since this learned antiquarian says he was red, and God Himself called him red, and we find his descendants in a direct line were red?

We presume that Prof. Carroll knew that Adam was a red man, but he knew also that the ordinary reader did not know this and thought to show such anatomical differences between the Negro and the white man as would cause his readers to conclude that the Negro is a beast. In doing this he establishes a premise upon which he could argue that the white man likewise is not human. He would fail of his proof, however, as he has done in the case of the Negro, as the differences shown by comparative anatomy are such as to prove him human rather than otherwise. In many cases Prof. Carroll has shown

that these differences in the Negro's anatomy shown in resemblance are so slight, while in the same part the resemblance to the human is so great, that even his atheistic scientists, who discovered these differences, in trying to degrade the Negro to the beast creation for their own purposes, were compelled to admit the Negro a man, and look elsewhere for their "missing link."

Perhaps the reader will say, If the first pair of the human family were *red* and procreation, in all cases by the command of God, is to be everything "after its kind," how can the white man be of the Adamic stock? This will be answered in subsequent chapters. Prof. Carroll could have done this if he had been as anxious to set forth the truth as he was to establish his absurd theory that the Negro is a beast.

Had he wished to show the reader wherein the Negro is *unlike* the beast he would have said that he walks perfectly upright; that he handles tools with skill; that when civilized, he clothes his naked body; that he is able, even though poorly, to reason abstractly; that he laughs; that he sings; that he talks; that he worships the God of the universe when civilized, and even in a wild state he worships idols,—in

all these things and many, many more, he distinguishes himself from the brute beast. Compare even these differences with such trifling resemblances as Prof. Carroll shows the Negro to have to the ape. Compare the fact of his handling tools skillfully in the manufacture of domestic articles, in the building of boats and bridges, and even in the building of cities, with Prof. Carroll's statement that he resembles the ape in that his teeth *slant a little*, and how absurd the argument becomes; or take the statement that the chin recedes a little, which is like the ape, and compare it with the fact of the Negro's having articulate speech; or the statement that his head is not so broad as that of the white man, and compare it with the fact that the ape has a body covered with hair, while the Negro prepares clothing to cover his naked body; or the statement that he is a worshiping being, even though in his savage state he "bows down to stocks and stones," and Prof. Carroll's second chapter becomes ridiculous as a means of proving the Negro a beast; and exhibits the fact that he is laboring to deceive the unsuspecting reader. We cannot credit one of his intelligence with ignorance where so much intelligence is manifested and false statements are

made with such impudence; therefore we can but conclude that he is trying to deceive.

He would deceive, by cant and cavil,
All those at home and those who travel;
 All those beneath, all those above him;
 All those around, and those who love him;
He would e'en drop to lower level,
And if he could, deceive the Devil!

CHAPTER III.

What is found in Chapter III. of Prof. Carroll's book—Prof. Carroll's inconsistency in regard to the scientists—Is the bat a bird or an animal?—Hækel fails to find the negro a beast—Prof. Carroll's dilemma—Kinship between man and the lower animals—Comparative brain weights prove the negro a human—Prof. Carroll's theory of procreation examined—Summary of objections.

In chapter three of this book, "The Negro a Beast," we find, first, a reply to the theory that the Negro descended from Ham; in which Prof. Carroll exhibits his usual unfairness and inconsistency. Unfairness in that he does not represent the theory as it is by any means; and inconsistency, in that he takes the findings of the "atheistic scientists" as a refutation of this theory, then turns upon these very "atheistic scientists" to prove them false, then again turns and gives these very scientists as authority to prove his own false theory. He says:—

"When we approach the atheist with the inquiry, from whence came the Negro, and what are his relations to the Whites, he proceeds to inform us that

the most ancient ancestors of man as of all other organisms, were living creatures of the simplest kind imaginable, organisms without organs, like the still living monera.

They consisted of simple, homogeneous, structureless and formless little lumps of mucous or albuminous mater (plasson), like the still living *protamoeba primitiva*. The form value of these most ancient ancestors of man was not even equal to that of a cell, but merely that of a cytod; for, as in the case of all monera, the little lump of protoplasm did not as yet possess a cell-kernel.

The first of these monera originated in the beginning with the Laurentian period, by spontaneous generation, or archiogeny, out of so-called inorganic combinations, namely, out of simple combinations of carbon, oxygen, hydrogen, and nitrogen. (Haeckel.)

According to Haeckel, from this first ancestral stage the progenitors of man evolved through fish and fowl and beast, to reach the "twenty-third ancestral stage" in the anthropoids, or man-like apes: the gibbon, ourang, chimpanzee, and gorilla. Describing what he terms the "twenty-fourth ancestral stage" Mr. Haeckel says:

"Although the preceding ancestral stage is already

so nearly akin to genuine men that we scarcely require to assume an intermediate connecting stage, still we can look upon the speechless, primeval men (alali) as this intermediate link. These ape-like men, or pithecanthropi, very probably existed toward the end of the tertiary period. They originated out of the man-like apes, or anthropoids, by becoming completely habituated to an upright walk, and by the corresponding stronger differentiation of both pairs of legs. The fore hand of the anthropoids became the human hand; their hinder hand became a foot for walking. We may therefore distinguish a special (24th) stage in the series of our human ancestors, namely, *speechless man* (Alalus), or ape-man (Pithecanthropus), whose body was indeed formed exactly like that of man in all essential characteristics, but who did not, as yet, *possess articulate speech*. The origin of articulate language, and the higher differentiation and perfecting of the larynx connected with it, must be looked upon as a later and the most important stage in the process in the development of man. It was doubtless this process which above all others, helped to create the deep chasm between man and animals, and which, also, first caused the most important progress in the mental

activity and the perfecting of the brain connected with it."

While admitting that geological research, which has discovered some remains of about everything that ever existed on the earth, has failed to discover the slightest vestige of such a creature, Mr. Haeckel proceeds with his accustomed audacity to describe it. He says: "We, as yet, know of no fossil remains of the hypothetical, primeval man (*Protanthroposatacus-Homo Primigenius*). But considering the extraordinary resemblance between the lowest woolly-haired men and the highest man-like apes, which still exist at the present day, it requires but a slight stretch of the imagination to conceive an intermediate form connecting the two, and to see in it an approximate likeness to the supposed primeval men, or ape-like men. The form of their skull was probably very long, with slanting teeth; their hair woolly; the color of their skin dark, of a brownish tint; the hair covering the whole of the body was probably thicker than in any of the still living human species; their arms comparatively longer and stronger; their legs, on the other hand, knock-kneed, shorter and thinner, with entirely undeveloped calves; their walk but half erect." —"*The Negro a Beast*," pp 81, 82, 83, 84.

We would here call the reader's attention to the following facts relative to this lengthy quotation from the third chapter of Professor Carroll's book: first, that his quotation is from the "atheist" Haeckel, whom he opposes even with ridicule. He calls it an "atheistic theory" (which it really is); speaks of Haeckel's "audacity" in proceeding to describe this missing link that he admits never has been found, this "primeval ape-man;" and shortly after fighting these "atheistic scientists," refers the reader to them as authority. He says:

"For further evidence of the frequent appearance of 'animal characters' in the so-called lower races of men, see the works of Cuvier, Winchell, Darwin, Huxley, *Haeckel*, etc."—"The Negro a Beast," page 117.

What consistency is manifested by this "Reasoner of the Age," this "Revelator of the Century!"

When he uses the findings of these investigators to show that the "church theory," that the negro descended from Ham, is not correct, then turns upon them (the scientists) to show that they are wrong, then uses them again as witnesses to his own absurd theory, and finally gives their names to the reader as

scientific authority, we are tempted to ask which side he is on—is the *bat* a bird or an animal?

The second point in this lengthy quotation from “The Negro a Beast” just given, is that Haeckel himself fails to find enough likeness between the negro and the lower animals to class him as other than man, notwithstanding he is so anxious to find a link between man and the lower animals that he has to invent one—or rather to suppose one as having existed sometime; although he admits that no trace of such being has ever been found, as a fossil or otherwise.

The third thing noticeable in this extract, is Haeckel’s description of what the primeval man, or man-ape, would have to be to form a link between man and the lower animals. He says there would be hair covering the whole of the body, and that it would be thicker than in any of the still living human species; their arms comparatively longer and stronger, etc., etc. Above all he was to be speechless. These characteristics were necessary to fill the gap between the “lowest woolly-haired men, and the highest man-like apes.”

Professor Carroll seems undecided as to which

horn of the dilemma to take; when he attempts to prove his theory by the "atheistic scientists" they prove too much, and establish the fact that the negro is human; and when he would turn on them he ruins his own theory. He should do as the Christians do: viz., recognize the various approximations of each class of beings to the next higher, as actually existing, as these "atheistic scientists" teach, but not as a result of evolution from the moneron, but as a direct creation. And because God saw fit to puzzle these scientists by making a greater "gap" between "the lowest woolly-haired man and the highest man-like apes" than between any other classes, let not Professor Carroll try to fill this gap for them by putting the negro in between man and the lower animals. Had it been possible these scientists would have placed him there, and thus have completed their theory of the evolution of species by "natural selection," a "survival of the fittest," etc. If Professor Carroll could fill this gap he would then establish this theory of evolution to the contradiction of his favorite passage of Scripture that "There is one kind of flesh of men, another of beasts, another of birds, and another of fishes."

He would establish a kinship between man and the lower animals by which an amalgamation between man and the lower animals could take place. This is worse than the "atheistic scientists" will consent to do. They will let their theory lack a most important link rather than have the audacity to suppose such an intimate kinship between man and the lower animals.

Professor Carroll complains much of these scientists trying to establish a kinship between man and the lower animals, and then, with his wonted consistency (?) establishes such a kinship himself, that amalgamation is possible; at the same time saying that the flesh of men is as distinct from the flesh of beasts as from birds or fishes. O shades of all the philosophers!

Finding nothing then in the third chapter of this book but a game of "hide and seek," or "see-saw," we pass to a consideration of the fourth chapter. Professor Carroll opens this chapter with the comparative weights of the brain of the white man, the negro and the mixed bloods; showing the weight of the brain of the white man the greatest, of course, as no sane man would deny. Right here let us say, however, that while we believe in the superiority of

the white race in all respects, circumstances have had much to do with this great difference. Had the white man degenerated into a savage state for 3,000 years, having no connection with civilization except in the most abject slavery; and at the same time had the negro been educated for that time as he has been since the Civil War in the United States, this difference would have been much less. We should remember that there has been no cultivation to develop the negro's brain, and consequently it has received nothing by heredity, which is no small factor in the development of brain force. The principle of heredity is very noticeable in young children that enter school; those of educated parents having a decided advantage.

But this comparative weight amounts to but little in Professor Carroll's efforts to prove the negro a beast; first, because the comparison of weights is between the negro and white man; and as Adam was a *red* man it would also be necessary to show this remarkable difference between the weight of the brains of the negro and the red man, which is impossible; and secondly, the brain of the negro, by Professor Carroll's table approximates, in weight, that of the white man more nearly than that of the ape.

The weight of the white's being 1424 grammes, that of the pure negro, 1331 grammes, shows a difference of 93 grammes; while the weight of the brain of the negro, as shown by Professor Carroll, being 1331 grammes, and that of the gorilla as shown by Huxley being 600 grammes, shows a difference of 731 grammes.

Thus we see that in brain weight the negro approximates the white man to within 93 grammes, and the ape to within 731 grammes, proving, if it proves anything, that the negro should be classed as human.

We dislike to turn Professor Carroll's argument against him in this manner, especially as he has spent fifteen years of his life and \$20,000.00 in securing these data, but—

"He that bends the banyan must beware of its rebound."

As to the degeneracy in brain weight in the mixed, it shows the impracticability of amalgamation, even of the different races of the same species, as well as the impossibility of the amalgamation of man and beast, which again spoils Professor Carroll's argument that the negro is a beast.

We beg the reader's pardon for spending so much time on this comparative anatomy, as it is so little to

the purpose in proving the negro an ape. We will advance further into Chapter IV. On page 129, we find the beginning of an argument truly ridiculous. Especially is this so when it is remembered that we have proven in Chapter I., first, that *mind is not a distinct creation, but is an attribute of the soul*; and second, that the Bible and a well established principle of science declare in thunder-tones that *every living thing has an immortal soul*. We quote Professor Carroll:—

“But,” says the enlightened Christian, “if a man is married to a negress, will not their offspring have a soul?” No; it is simply the product resulting from God’s violated law, and inherits none of the divine nature of the man, but like its parent, the ape, it is merely a combination of matter and mind. “Then if the half-breed marries a man, will not their offspring have a soul?” No! “If the offspring of man and the negro was mated with pure whites for generations, would not their ultimate offspring have a soul?” No! In discussing this question we must bear in mind that there were just three creations—matter, mind and soul. [The reader will remember that we exploded this theory in Chapter I. The soul is not

a creation, but a part of God, and the mind is an attribute of the soul.] That these three creations made their appearance in the order stated. That matter is the basis of all formations in the material universe; whether it exists alone as in the plant, or in combination with mind as in the animal, and with soul as in man. Let us also bear in mind that the reproductions of these creations as they exist in the plants, in the animals, and in man, was not left to chance, but is governed by laws which God established in the creation, and which are unerring and positive in their operations and results. In order to acquaint ourselves with the operations and results of these laws, let us first discuss the reproduction of plants, in which the matter creation is alone represented; and, since the manner of their reproduction is more generally understood, let us take as an illustration, the flowering plants, in which the sexes are represented in the male and in the female flower. As is well known, reproduction results from the union of the pollen, or fecundating dust, of the stamen of the male flower with the pollen of the pistil of the female flower. This indicates that one side or part of the matter creation exists in the male flower, and that its corresponding side or part exists in the

female flower. These opposite sides or parts each acts as a magnet which attracts its corresponding side or part in the opposite sex; and when united, the matter creation is perfected, and reproduced in the young plant. But if, from any cause, the matter creation, as it exists in its imperfect state in the respective germs of the male and the female flowers, are not united and perfected in the female flower, these vital elements are wasted, and the reproduction of the matter creation in the young plant is not accomplished. The same law holds good with the animal in which the two creations—matter and mind—exist in the respective germs of the male and female. One side or part of the matter creation, and one side or part of the mind creation, exists in an imperfect state in the male germ; the corresponding side or part of these imperfect creations exists in the female germ. By uniting these imperfect creations in the female, they are perfected and reproduced in the young animal. This indicates that each of these creations maintains its individuality in their respective male and female germs; and that each side or part of these creations acts as a magnet, which attracts its corresponding side or part in the opposite sex. When

sexual union takes place, each side or part of these two creations—matter and mind—are united and perfected in the female, conception and birth ensues, and the combination of matter and mind is reproduced in the offspring.

But, if from any cause these imperfect matter and mind creations as they exist in the respective germs of the male and the female animal are not united and perfected in the female, these vital elements are wasted, conception does not ensue, and the reproduction of these two creations in a young animal is not accomplished. The strength of this is shown in our domestic fowls; it frequently occurs that the female fowl, when not associated with the male fowl, will lay eggs. But only one part of the two creations—matter and mind—as they existed in an imperfect state in the germ of the female were represented in the egg; their corresponding side or part in the male, which was necessary to perfect the creations, was absent. The result of the effort of the female to reproduce these two creations without their corresponding side or part in the male, was abortion—the egg would not “hatch.”

The same law holds good with man, in whom the

three creations, matter, mind and soul, exist. As in the plant and in the animal, so it must be in man; one side or part of the matter creation, and one side or part of the mind creation, and one side or part of the soul creation, exists in the male germ; the corresponding side or part of each of these creations exists in the female germ. Each side or part of each of these creations maintains its individuality in their respective male and female germs; and each side or part of these creations acts as a magnet which attracts its corresponding side or part in the opposite sex. When sexual union takes place, each side or part of these three creations unite and are perfected in the female germ; conception ensues and the three creations—matter, mind and soul—are reproduced in the offspring. But when no corresponding side or part of one of these creations exists in the opposite sex, this creation finds no attraction and is passive. Hence, if the sexual union results in conception, this passive creation is not perfected and forms no part of the offspring. For example: In the negro, as in any other animal, but two creations—matter and mind—are combined. One side or part of each of these creations exists in the male germ; their corresponding

side or part exists in the female germ, as mutually dependent sides or parts of the life system of the animal. In the sexual act each of these creations acts as a magnet, which attracts its corresponding side or part in the opposite sex, and, if united, these two creations are perfected, conception ensues and the combination of matter and mind is transmitted to the offspring.

Thus, while but two creations—matter and mind—combine to perfect the negro, three creations—matter, mind and soul—combine to perfect the man. While these two creations—matter and mind—exist in an imperfect state in the germs of the male and female negro as mutually dependent sides or parts of the life system of the animal, three creations—matter, mind and spiritual life—exist in an imperfect state in the germs of the male and female man, as mutually dependent sides or parts of the life system of man; and such is the attraction between matter and mind as they exist in their imperfect state in the germs of man and the Negro that sexual intercourse between the two will unite and perfect these two creations. But the soul creation, in its imperfect and dependent state in the germ of the man finds no

corresponding side or part in the Negress. Hence, this creation having no attraction remains passive, and if conception ensues from the union of the germs and the consequent perfecting of the matter and mind creations of man and the Negro, this passive creation forms no part of the offspring of this unnatural union. Thus it is impossible for either side or part of the life system of man—the male or the female—to transmit these their creations—matter, mind and soul—to their offspring by the Negro, in whom matter and mind alone exists. In other words, the male and the female can only transmit to their offspring such creations as are common to both.

Let us bear in mind that prior to the creation of man there was no connecting link, no tie of kinship between the Creator and His creatures. All things in the material universe were material, there was nothing spiritual; all was mortal, there was no immortality; but when the Lord God formed man out of the “dust of the ground,” being a part of the original creation—matter—and breathed into his nostrils the “breath of life,” spiritual, immortal life, “Man became a living soul.” This spiritual, immortal life, “this living soul,” *was a part of the substance of God.* [The

reader will please remember this last expression.] Hence its combination with matter and mind, as presented in man's physical, mental, and spiritual organisms, formed the connecting link—the link of kinship—between the Creator and creature. Thus man became the "Son of God." His failure to form this link of kinship between himself and the fish, or fowl, or beast, clearly demonstrates the design of God that no kinship should exist between them. Hence when man becomes so degenerated as to associate himself carnally with the Negro, the very act brings into operation the law which governs the reproduction of the creations which makes it impossible for man to transmit to his offspring by the beast the slightest vestige of kinship with God.—"*The Negro a Beast*," pp. 129, 130, 131, 132, 133 and 134.

Now, dear reader, is not this a beautiful and ingenious theory? It is a pity that it has not as much truth as beauty and cunning contrivance. Since it is not true, however, it must not be allowed to stand, as it may do mischief, as falsehood generally does. Therefore, let us proceed to examine this beautiful but false theory.

In the first place, it is based on the theory of the "three creations," which we exploded in Chapter I.

Prof. Carroll claims that *mind* is a distinct creation; but we will remind the reader that we showed the falsity of this theory and established that the mind instead of being a distinct creation is merely an attribute of the soul. That we *love* with the soul, see Deut. 13:8. That we *hate* with the soul, see 2d Sam. 5:8. That we *rejoice* with the soul, see Ps. 86:4. That we *grieve* with the soul, see 1st Sam. 30:6. That we *pity* with the soul, see Ezek. 24:21. That we *trust* with the soul, see 2d Kings, 23:3. That we *remember* with the soul, see Deut. 11:18. That we *know* with the soul, see Joshua 23:14.

Since *loving, hating, rejoicing, grieving, pitying, trusting, willing, remembering, and knowing* are all mental operations, we here prove that the mind is an attribute of the soul, and not an independent creation separate and apart from it. Thus the very foundation of this beautiful theory is destroyed and the argument falls to the ground; for, if "matter, mind, and soul are three separate and distinct creations," as taught by Prof. Carroll, and all these mental operations and many more, in fact, all mental operations, can be shown to be performed by the soul, what use have we for the "mind creation?"

The fact is, the mind belongs to the soul just as the brain belongs to the body. The body is simply inert matter moved and operated by the soul; when the soul entertains a thought, the molecules of the brain vibrate as a result of this thought; when, through any of the senses, the soul perceives any thing external, it sends this percept along its nerve-telegraph wires to the brain, whose vibrations in turn arouse consciousness in the soul and the sensation is taken up and becomes a concept. Thus there is a mutual dependence between body and soul, the mind belonging to the soul just as the brain belongs to the body.

The next thing that is ruinous to this beautiful theory is Prof. Carroll's claiming that the animal has no soul. He says that the animal has mind, and we have just shown that the mind belongs to the soul; the animal *loves*, and *hates*, *sorrows* and is *glad*, *trusts*, *remembers*, and *knows*; all of which operations, and many more, the Bible says are performed by the *soul*. Besides, Prof. Carroll himself in this lengthy quotation just given, and in a previous one, says:

“‘The breath of life’ which God ‘breathed into’ man’s ‘nostrils’ was spiritual, immortal life; life

which, like God's life, never dies."—"The Negro a Beast," page 22.

"This spiritual, immortal life, 'this living soul,' was a part of the substance of God."—"Ibid," p. 134.

To show proof that man is not alone in the possession of a soul, see the Bible, Gen. 7:15, "And they went in unto Noah into the ark, two and two of all flesh wherein is *the breath of life*."

Now if *the breath of life* means, as Prof. Carroll says it does—and he is correct here—the immortal soul, we see that all animals have it. To show this more definitely, take Job 12:10, "In whose hand is the *soul of every living thing* and the breath of all mankind."

This is a statement in so many words that *every living thing has a soul*. Then "Let God be true, but every man a liar," (Rom. 3:4), even Prof. Carroll, although it spoil his beautiful argument that the Negro has no soul. The reader will remember that in Chapter I, we made a scientific demonstration, as well as a scriptural one, that all living things have souls. The Negro is a living thing, therefore the Negro has a soul. What can be plainer?

We have shown the falsity of Prof. Carroll's posi-

tion; we will now show the absurdity of this beautiful theory.

"This spiritual, immortal life, 'this living soul,' was a part of the substance of God."—"*The Negro a Beast*," p. 134.

"As in the plant and in the animal, so it must be in man; one side or part of the matter creation, and one side or part of the mind creation, and one side or part of the soul creation exists in the male germ; the corresponding side or part of each of these creations exists in the female germ; each side or part of these three creations maintains its individuality in their respective male and female germs; and each side or part of these three creations acts as a magnet which attracts its corresponding side or part in the opposite sex. When sexual union takes place, each side or part of these three creations unite and are perfected in the female germ; conception ensues and the three creations—matter, mind and soul—are reproduced in the offspring. But when no corresponding side or part of one of these creations exists in the opposite sex, this creation finds no attraction and is passive. Hence if the sexual act results in conception, this passive creation is not perfected and forms no part of the offspring."—"*Ibid.*" p. 132.

Let us examine the last clause of the last paragraph. This means that if the matter element of the female germ is fertilized by the same element of the male germ, and so of the soul element and mind element, all these elements will be reproduced in the offspring; but if two of them are so fertilized and the third is not, this third element remains passive and is not reproduced. Then if, in the sexual union of the male and female of the human species, one of these elements were to fail to unite in the two germs by natural accident—than which nothing is easier—this element would be lacking in the offspring, and we would have a human being with one of these elements lacking. In all nature these partial failures in fecundation often occur. Now, if the soul element be the element not fertilized, the human offspring would be without a soul—a pretty predicament, indeed! Or if the matter element be lacking from this partial failure in fecundation, which is as possible as either of the others, according to Prof. Carroll's position that "matter, mind and soul are separate creations," capable of being transmitted to offspring by the sexual act, then the soul element and mind element finding their attraction in both germs, they would be

reproduced, and the offspring would have no material body. This would be a still prettier predicament! No wonder that Spiritualists have been startling the world with their wonderful manifestations; they are the operations of these bodiless creatures begotten by man through a lack of the fecundation of the matter element in the sexual union. We presume Prof. Carroll has no trouble in believing in ghosts!

Again, Prof. Carroll teaches that the soul is "part of the *substance* of God," (see page 134, *The Negro a Beast*) and that it is transmitted to offspring by the parents in these three "creations" of which he talks so learnedly. The part thus transmitted must of necessity be a part of that possessed by the parents just as the matter is, and since the soul is a *substance*—"part of the *substance* of God"—it must be built of atoms or molecules, as it could not otherwise be divided to be transmitted to offspring. There could be only a small portion of the soul of the father and the mother that could be imparted to the offspring, and allowing that one-half of this—which is an excessive allowance—is imparted to the grandchild and so on, it would, in a very few generations, be reduced to such a diminutive proportion as to be like the alge-

braic zero, a quantity less than any assignable quantity. As the first soul was given to Adam, and this has been divided and sub-divided for countless generations, the soul of a man at the present day is not worth caviling over, as it is so small that the eye of Omnipotence could scarcely find it.

But the soul extends throughout the body, as sensations are carried from all parts of the body to the brain. There must be an expansion or a growth from the small germ transmitted by the parents. As matter is taken into the system and assimilated, we can understand how the body grows; but we are unable to conceive of such a growth in the soul, as nothing has been assimilated to produce such growth. Then it must be by expansion that it is thus able to permeate the whole body. Then we will suppose that Adam transmitted a small portion of his soul to his child; this expanded till it filled the body of an adult man; a small portion of this attenuated soul is transmitted to the next descendant; this particle (and it must be a very small particle) expands to fill, in time, an adult body; a small portion of this still more attenuated soul is transmitted to the offspring, and so on with each generation, becoming more and more

attenuated with each division, so that, in a few generations, man would have no soul, or, if any at all, it would be so thin and weak that it would not have power to produce a vibration in brain or nerve pulp, and hence would not be manifest.

The absurdity of this beautiful theory (?) as set forth by this "reasoner of the age," could be still further shown, but through pity for the vanquished, we forbear.

We have now met every argument advanced through the first, second, third and fourth chapters of Prof. Carroll's book, "The Negro a Beast," and as he uses these as his foundation for all future arguments, we hope that the reader will remember that not one stone is left standing upon another in this foundation.

We will now present a summary of our objections to Prof. Carroll's "beautiful theory:"

I. Prof. Carroll has never proved that animals have no soul, but takes it for granted, although opposed to positive declaration of Scripture.

II. Prof. Carroll makes mind a distinct creation, while the Bible shows that it is an attribute of the soul.

III. Prof. Carroll makes the soul a creation, and, at the same time, says it is a part of God.

IV. Prof. Carroll says that these three creations—matter, mind and soul—are transmitted to offspring by the parents, and that in case two of these in the male meet with the same two in the female they fertilize each other and are reproduced, the other, remaining passive, is not reproduced. If this were true, human parents could beget offspring without souls; or, bodiless offspring, having mind and soul, by an accident very common in the act of fecundity.

V. The small particle of soul “substance” transmitted to the offspring, being expanded to fill the whole body, and again being divided and expanded for successive generations, would finally leave the soul a zero in the human being.

The fact is God sends an immortal soul into every individual conceived by sexual union, by His own divine will and power, and does not leave so important a matter to the mercies of chance and accident.

CHAPTER IV.

Prof. Carroll's effort at Scriptural proof—Prof. Carroll's argument that Cain's sin was illicit intercourse with a negro paramour disproven—The proof from Jude examined—The impossibility of hybridization explained—Proof that the Ethiopians were negroes, that Philip baptized a negro, and that Moses married a negress—Where Cain got his wife explained, and other matters of interest.

The devil can cite Scripture for his purpose,
An evil soul producing holy witness
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart;
Oh, what a goodly outside falsehood hath!

—*Merchant of Venice.*

Our "Reasoner of the Age" now becomes "The Revelator of the Century," as his fifth chapter begins with an attempt to prove by the *Scripture* his two propositions that he has so signally failed to prove scientifically, viz., *That the Negro is not human, but a beast; and being a beast, that he has no soul.* It would be unnecessary to follow him further, were it not that he so ingeniously clothes the vilest sophistry in the garb of fair argument. We will then proceed to follow him through, and to crush the head and

sear the neck of each branch of the hydra as it appears. He says:—

“First, The atheist takes the negro which God made an ape and thrusts him violently into the family of man as a lower race of the human species, and enlightened Christianity receives him with open arms; the atheist then points to the remnant of the animals and tells us with much the appearance of truth that there is no beast with which man may associate himself carnally and produce offspring; and enlightened Christianity responds with a hearty amen! This theory may be good modern philosophy, but it is not Scripture, as shown by the following: ‘And Adam knew Eve, his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell.’” (Gen. 4: 3, 4, 5.)

It will be observed that these brothers were not rivals in business, they were engaged in different pursuits; each offered the products of his labor and skill; and had each of them walked uprightly before God, there could have been no reason why their offerings would not have been alike acceptable to God. But such was not the case. Abel was a good man; he had faith in God (Heb. 2:4) and respected and obeyed His laws. Hence, the Lord had respect unto Abel as a man, and consequently to his offering. But Cain was a bad man; the little faith which he had in God, was not expressed in obedience to his laws; he had no respect for the laws of God. Hence, God had no respect for his offering. Cain was a violator of the laws of God, as shown by the following:

“And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at thy door, and unto thee shall be his desire, and thou shalt rule over him.” (Gen. 4: 6, 7.)

This indicates that Cain had not only violated the law of God, but that he had an associate in the crime. To have desire requires life, and also requires intelligence; no inanimate object can have desire. In view

of the fact that individuals of the same sex have no desire for each other, it would seem natural to decide that this creature which had desire for this fine young man, Cain, was a female."

This embodies the first blunder of the paragraph. The fact is, the atheistic scientists, whom Prof. Carroll now abuses and now gives us as authority, as previously shown, put forth their greatest efforts to find sufficient data to justify them in keeping the Negro *out* of the family of men, but failing, they reluctantly yield to the inevitable and class him as *man*, to the detriment of their darling theory of the Evolution of Species.

The reason "enlightened Christianity" receives him as a human being is because our Saviour said, "Go teach all nations, baptizing them," etc. Since these creatures can be taught, the command is to include them.

God instructed Philip to teach and baptize a negro (Acts 8:23). Our reader may say, "How do you know this?" This is a fair question and should be answered. Any dictionary of the English language will tell you that Ethiopians are people of Ethiopia. The Bible shows that there is a peculiarity of skin

(Jer. 13:23), "Can the Ethiopian change his skin?" Herodotus, the father of history, who spoke from personal knowledge nearly 500 years before Christ, says the people of Ethiopia were black people, with thick lips and kinky woolly hair. The word Ethiopia means that which is black. Now, if the Bible shows the Ethiopian had a peculiarity of skin, and Herodotus says, 500 B. C., that Ethiopians were black, surely we need be at no loss as to what kind of man the Spirit of God commanded Philip to teach and baptize—he was an Ethiopian, or black man, a negro. This circumstance alone ought to settle the whole matter as to whether the negro is human and also as to whether he has a soul. This, then, is why "Enlightened Christianity" considers the Negro human.

Beginning again where we left off in Prof. Carroll's first paragraph, we quote further: "The atheist then points to the remnant of the animals and tells us with much the appearance of truth that there is no beast with which man may associate himself carnally and produce offspring; and enlightened Christianity responds with a hearty amen! This theory may be good modern philosophy, but it is not Scripture, as shown by the following:"

"The following," with which the paragraph closed, will be taken up in its place. The atheist points to the remnant of the animals and says there is no beast with which man can hybridize, he says is good philosophy, but not Scripture. We did not know that a philosophy that contradicted Scripture was "good philosophy." But since it is "good philosophy," we will show that it is likewise good Scripture. In the first chapter of Genesis we are told that God created four kinds of flesh; the flesh of men, of beasts, of birds, and of fishes. Long after this, notwithstanding Prof. Carroll tells us in his book that amalgamation had filled the earth with another kind of flesh, viz., a flesh half man and half beast, Paul tells us in I. Corinthians, 15:39, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds." These are the very "kinds" we find in the first chapter of Genesis, notwithstanding we find that both men and women tried to amalgamate with the beast, so that Moses had to make a law against it, not because he feared an offspring of another kind of flesh, for they discovered by actual experiment that this was impossible, but because it was degrading to God's grand-

est creation, Man. Had it been possible for man to hybridize with the beast, Paul, speaking by inspiration, could not have said there are four kinds of flesh, for there would have been many kinds. But Paul finds just the kinds exactly that God created and commanded to multiply after its kind. Therefore we find this good Scripture as well as good philosophy. No wonder then that "enlightened Christianity responds with a hearty amen!"

But Prof. Carroll says, "This is not Scripture, as shown by the following:

"And Adam knew Eve, his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother, Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering He had not respect, and Cain was very wroth and his countenance fell" (Gen. 3: 3, 4, 5). There is no use to repeat this whole quotation, as I have given it once. Prof. Carroll goes on as shown in our quotation given at the

first of this chapter, and says: "Abel was a good man and Cain was a bad one." And now we come to the passage of Scripture quoted by Prof. Carroll as a basis for his ridiculous theory, to use which he has to distort the Scriptures out of all reason.

"And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door; and unto thee shall be his desire, and thou shalt rule over him." (Gen. 4: 6, 7).

This Scripture is the basis of argument for Prof. Carroll, and by an unmerciful twisting and wresting he makes sin mean a negress. He says: "This indicates that Cain had not only violated the law of God, but that he had an associate in the crime." Would any one besides this great "Revelator of the Century" ever have thought of such a thing? Here are his reasons: "To have desire requires life, and also requires intelligence; no inanimate object can have desire." Let us consider this thus far before quoting further. First, if to desire requires life, intelligence, etc., we may say that it requires life and intelligence then to *find any one out*, as in Numbers

32:33, "And be sure your sin will find you out." Or it requires life and intelligence then to *have servants*, as in John, 8:34, where sin is represented as having servants. We may as well say that any thing must be a substance to be drawn with a rope, as in Ps. 5:18, "Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope." Or it must be a substance to be eaten, as in Hos. 4:8, "They eat up the sin of my people," etc. Or it must have life and intelligence to reign, as in Rom. 5:21, "That as sin hath reigned unto death," etc. If we must take the attributes of sin as *literal* and then adapt the subject to these literal attributes and actions, in Prof. Carroll's pet Scriptural quotation, we must follow out the rule with all others, which course will render these passages as absurd as Prof. Carroll renders the quotation from Genesis by doing this; and if we must allow the attributes of sin in these passages to be figurative in order to preserve the sense, then Prof. Carroll's quotation must be used in the same way, and all of his argument falls to the ground, and we see how absurd his theory is. But let us follow him further: "In view of the fact that individuals of the same sex have no desire for each other, it would seem natural

to decide that this creature which had desire for this fine young man, Cain, was a female." Here let us again call a halt and examine this statement. First, Prof. Carroll being so full of the idea of carnality, *assumes* this desire must have been *carnal* desire. The Bible contains the word desire used as a verb *forty-two times*; and only once does it mean carnal desire. We find it used *forty-nine times* as a noun and only twice as carnal desire. Then why should Prof. Carroll decide upon this meaning, rather than the ordinary meaning? Shall we tell you? It was to support his ridiculous theory. Satan had desire for Peter, that he might "sift" him; for Job, that he might afflict him; and for the Saviour that he might tempt him. But lest the reader should think that Prof. Carroll is badly treated to have his argument destroyed so quickly and urge that the passage containing this word means *carnal* desire, we will say that since the Bible uses the word *desire* forty-two times as a verb, with only one case of its meaning *carnal* desire, and forty-nine times as a noun, with two cases where it means *carnal desire*, it makes the chances of its meaning carnal desire here as 42 plus 49 or 91 to 3.

But to give Prof. Carroll plenty of rope with which

to entangle himself, and say, for argument's sake, that it means here *carnal desire*, and take his assertion that "individuals of the same sex have no desire for each other," and therefore this sin that had desire for Cain was a female. Prof. Carroll surely cannot be ignorant of the fact that the greatest offense of Sodom, in all its wickedness, was the desire—the carnal desire—its men had for the same sex. We quote as follows from the Bible: "But before they lay down the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter; and they called unto Lot and said unto him, 'Where are the men which came in to thee this night? Bring them out unto us that we may know them.' And Lot went out at the door unto them and shut the door after him, and said, 'I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof.' And they said, 'Stand back.' And they said again, 'This one fellow came in to sojourn, and he will needs be a judge;

now will we deal worse with thee than with them,' and they pressed sore upon the man, even Lot, and came near to break the door, but the men put forth their hands and pulled Lot into the house to them and shut the door" (Gen. 19:4-10).

Now, dear reader, we have shown that individuals had desire for the same sex, whether we consider *desire* in its more general sense, or as carnal desire; so this sin that lay at Cain's door need not to have been a female; and as God referred to sin with the pronouns *his* and *him*, we conclude that it *was not a female*, and therefore not a *negress*, as Carroll would have us believe. But he says: "The mere fact that the inspired writer refers to it in the masculine gender is no evidence that it was not a female. In describing the animals, it is common in the Scriptures to find both sexes referred to in the masculine gender. For example: "God made every winged fowl after *his* kind;" "Let the earth bring forth the living creature after *his* kind," etc. (Gen. 1: 2-24.) David refers to the sun, which is without sex, as masculine, as follows: "*His* going forth is from the end of the heaven, and his circuit is from the ends of it" (Ps. 19:6).

This is as false as the other statements he has made. As we are somewhat familiar with the languages, we say without the fear of successful contradiction, that nowhere do we in our language, or do others in other languages, refer to an *individual female being* with masculine pronouns. The examples Prof. Carroll cites are generic expressions in the first instance, and it is the rule of grammar that generic terms may be referred to as masculine or feminine according to nature; as of the lion we say *he* is a ferocious beast, using the masculine pronoun. Of the cat, we say *she* is sly, etc. But we would never say of a lioness, referring to a certain individual, *he* does so and so. As to the example of the sun's being referred to as masculine, the moon, the ship, etc., as feminine, the principle is too well known to every school boy to need comment.

The fact is, God meant by saying to Cain, "And if thou doest not well, sin lieth at thy door; and unto thee shall be *his* desire, and thou shalt rule over him," that if you do not behave well, Cain, sin is chargeable to you, and you must rule and control this sin.

A very common saying with us is, in speaking to a man, "The fault lies at your own door." We do not mean by this that *fault* is a *negress*.

Sometimes we feel that all this absurd nonsense is too foolish to refute; but when we find the numbers of persons that have become disciples of Carroll, and that use this very argument (?) so exultingly, we curb our impatience and proceed to show *every step in the argument to be false*.

Prof. Carroll proceeds: "We observe (1) that God charged Cain with sin." This we admit, but if Prof. Carroll's argument is true that this "sin" was a negro, it is then untrue, for it is no sin on the part of Cain for a negro *man* to lie at his door and to have desire for him, whether this be such desire as Satan had for Peter, Lot, and our Saviour, or carnal desire, such as those Sodomites had in the passage quoted from the nineteenth chapter of Genesis. If this sin was a negro, it is certain that it was a negro man, and this leaves no charge of sin at all, but merely represents the Lord as saying to Cain, "If thou doest not well, a negro man lieth at thy door and unto thee shall be his desire, and thou shalt rule over him." There is no sin in this. And the Lord could not have meant a negro *woman*, even if we admit Carroll's construction, for in no language would a particular *woman* be referred to by the pronoun *his* and *him*. How would it sound to say,

"A negro woman is at your door and *he* has a desire for you; but you shall overcome him?" But even if we go farther and admit what Prof. Carroll claims for it, that this sin was a *negress*, even then Cain is not charged with sin; for it is no sin for a negress to lie at Cain's door and have desire—any kind of desire—for him. Hence, the only way in which we may allow that the Lord charged Cain with sin is to allow that he meant what he said, that *sin* lieth at thy door and that this *sin* meant nothing else, which is true. This shows the utter impossibility of using this Scripture as a basis for his argument, however reasonable his future argument (?) may appear. Carroll continues: "‘Unto thee shall be his desire, and thou shalt rule over him,’ was a sentence which God imposed upon Cain and his partner in crime. We should also note the striking similarity," he says, "in God's language in imposing this sentence, to that which he employed in imposing this sentence upon Eve. To the woman who had committed sin, God said, ‘Thy desire shall be to thy husband, and he shall rule over thee’ (Gen. 3:16). To the man Cain, who had committed sin, God said, ‘Unto thee shall be his desire, and thou shalt rule over him.’ Thus, it is shown that the sentence

which God imposed upon Eve was identical with that which he imposed upon Cain's partner in sin. In this identity of sentence we find the most positive evidence that Cain's accomplice in the crime which cost him the respect of God was a female."

Now, dear reader, let us examine this false statement. Carroll says that the sentence which God imposed upon Eve and that imposed on Cain's partner in crime was identical. We say it was diametrically opposite. Let us see: Eve had committed the sin and was receiving her sentence, which was that she, Eve, the offender, should have desire for her husband and be ruled over by him. If this was a penalty the opposite, of course, would have been a blessing.

"Then God would have blessed Eve, had he reversed this and said, "Thy husband's desire shall be unto thee and thou shalt rule over him." Now as Eve was the offender in the one case, and Cain in the other, these are the ones to receive the sentence; hence, this reverse sentence given above would be a blessing to Cain as it would have been to Eve had she received it. Eve was the offender and she was to *have the desire* and not to *rule over*. They were just the opposite and, as said before, the opposite of a curse is a

blessing; then God blessed Cain. This is what would result as a consequence of Carroll's argument, which shows the whole theory false. But this is not all. Prof. Carroll again entangles himself. He says, "The sentence which God imposed on Eve was identical with *that which he imposed upon Cain's partner in sin.*" Now why should he impose any sentence on this imaginary partner in sin? He claims in this very argument that this *female partner in crime* is a negress, and as his position is that the negro is not of the human race, she would not be responsible to God for anything she did. Prof. Carroll says on the 38th page of his book, "The Negro a Beast," that "*Man alone* is responsible to God for his acts; the lower animals are responsible to man." Then, since he claims that God pronounced sentence on Cain's partner in crime who was a negress, a beast, not responsible to God, but to man only, God must have gone beyond His jurisdiction. Pshaw! Now let us see how simple this passage is: God asks Cain, "Why art thou wroth and why is thy countenance fallen?" i. e., Why are you angry and why look so unhappy? "If thou doest well, shalt thou not be accepted?" i. e., If you make your offering in faith it will be accepted. "And if

thou doest not well, sin lieth at thy door," i. e., If you do not make your offering in faith ("whatever is not of faith is sin," Rom. 14:23), sin is chargeable to you. "And unto thee shall be his desire," i. e., It will have a tendency to make you habitually sinful. "And thou shalt rule over him," i. e., You must subdue this tendency to sin.

We will now begin to quote this ridiculous argument where we first left off:

"In the epistle of Jude we find not only the most positive proof that Cain's partner in sin was a female, but that she was not of Adamic flesh. It will be observed that Jude at once arraigns the men of his day on the charge of amalgamation, 'giving themselves over to fornication, and going after strange flesh,' and appeals to the followers of the Saviour to keep themselves 'in the love of God.' Jude says: 'Beloved, when I gave all diligence to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus

Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not, and the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignitaries. Yet Michael, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not; but what they knew naturally as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward and perished in the gainsaying of 'Core.' "

"Thus Jude, after stating various events which occurred in the past, distinctly charges the people of

Sodom and Gomorrah with giving themselves over to fornication and going after strange flesh. And says that they are set for an example, suffering the vengeance of eternal fire. Continuing, Jude says: 'These filthy dreamers defile the flesh (this is precisely the offense with which God charged the antediluvians and the Canaanites), despise dominion (preferring social equality with the negro to that dominion which God designed them to have and commanded them to exercise), and speak evil of dignitaries.' In closing his charges against these filthy dreamers, who defile the flesh by giving themselves over to fornication and going after strange flesh, Jude says: 'Woe unto them! for they have gone in the way of Cain.'

"Thus the inspired apostle Jude, a New Testament writer, specifically charges that Cain was one of these filthy dreamers, who despise dominion, defile the flesh, by giving themselves over to fornication, and going after strange flesh."

We doubt the necessity of showing the falsity of the position taken here, as it is so obvious that a careful reader can see it without having it pointed out. But as we so often hear this argument quoted by the readers of "The Negro a Beast," we presume they

have not read with sufficient care. Prof. Carroll wishes to prove by this, he says, that Cain's partner in crime was a female and not of Adamic flesh.

As we have just shown, Cain's only sin thus far was offering a sacrifice without faith, and in this he had no partner. To prove that he had a female partner, Carroll quotes Jude, where he says certain bad men have crept into the church unawares. Jude charges these men with being ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and Christ. Jude reminds his brethren how Sodom and Gomorrah were destroyed for this offense, i. e., for fornication and *going after strange flesh*. Prof. Carroll makes this "*going after strange flesh*" mean man's carnal union with one of the four kinds of flesh of which Paul speaks, viz., of beasts, of fowls, of fishes, but excludes the flesh of men, as he thinks this would not be "*strange*" flesh. But it was the flesh of *men*, as shown in this chapter by a quotation from Gen. 19: 4-10. The reason the inspired writer calls this "*strange flesh*" is because of the unnaturalness of the act, being man with his own sex. It is well known that this is that for which Sodom was destroyed, and those to whom it is not well known should read the

nineteenth chapter of Genesis. Jude says this destruction of Sodom and Gomorrah was for an example. He says these filthy dreamers defile the flesh in like manner, that is, they practice sodomy, and speak evil of dignitaries, a thing he says the angels do not even to their inferiors, and cites Michael as an example. He also says these evil men among them speak evil of things of which they know nothing—of true religion, doubtless—and corrupt themselves in bestial practices. Now comes the part of which Prof. Carroll makes capital by a tremendous twist and distortion of Scriptures: "Woe unto them, for they have gone in the way of Cain," i. e., They go through the form of worship, but without faith, as Cain did, and are murderers, as Cain was; "And run greedily after the error of Balaam for reward," i. e., They go against the commands of God for the sake of gain; "And perished in the gainsaying of Core" (Korah), i. e., They lead in rebellion against God, as Korah did, and will be destroyed as he was. (See Numbers, XVI.) Now, is there anything in all this to suggest that Cain had a female partner, a negro paramour? Let us condense these charges against these evil men that had crept in unawares:

1. They denied the Lord.
2. They defiled the flesh with sodomy, etc.
3. They despised dominion.
4. They spoke evil of their superiors.
5. They spoke evil of things they knew not.
6. In what they knew as beasts, they corrupted themselves.
7. They went in the way of Cain, i. e., offered worship without faith, and murdered.
8. They ran after the error of Balaam, i. e., in opposition to God's commands, for the sake of gain.
9. And perished in the gainsaying of Core (Korah), i. e., they led rebellion against God, to their destruction.

Now, honest reader, is there anything, we repeat, in all this to show that Cain had a "partner in his crime"—a negro paramour? as he will soon state this partner is a "negro paramour." Now hear him, this "Revelator of the Century."

"Thus Jude, after stating various events, which occurred in the past, distinctly charges the people of Sodom and Gomorrah with giving themselves over to fornication, and going after strange flesh, and says that they are set for an example, suffering the ven-

geance of eternal fire. Continuing Jude says: 'These filthy dreamers defile the flesh (this is precisely the offence with which God charged the antediluvians and the Canaanites), despise dominion (preferring social equality with the negro to that dominion which God designed them to have and commanded them to exercise) and speak evil of dignitaries.'

Now, honest reader, can you see where he gets his last parenthesis—"preferring social equality with the negro," etc.?

We confess our inability to do so. He proceeds:—"In closing his charges against these "filthy dreamers" who "defile the flesh by giving themselves over to fornication and going after strange flesh," Jude says Woe unto them! for they have gone in the way of Cain.

"Thus the inspired apostle, Jude, a New Testament writer, specifically charges that Cain was one of these filthy dreamers, who despise dominion, defile the flesh, by giving themselves over to fornication and going after strange flesh."

How could this be, when Cain was an immediate son of Adam and lived 4000 years before these filthy dreamers of whom Jude speaks? We suppose, how-

ever, that Prof. Carroll would say Jude meant to imply that as these "filthy dreamers," who had been charged with "fornication and going after strange flesh," are charged with going in the way of Cain, Cain must have been guilty of fornication, and that this is the respect in which they had gone in the way of Cain. This is not the case, as we have previously shown. Jude merely adds to the charges which he had already stated against these persons, that, besides all these things, they were guilty of Cain's sin and of Balaam's sin and of Korah's sin. The same reasoning that would make Cain guilty of fornication and of "going after strange flesh" would make Balaam and Korah guilty of this offence. If, then, this passage be so twisted, so distorted, as to mean that Cain had a partner in his crime, a negro paramour, it involves Balaam and Korah in the same crime.

As before said, the letter of Jude merely means that these filthy dreamers were guilty of sodomy and added to this and other crimes before enumerated, were Cain's sin, and those also of Balaam and of Korah.

Prof. Carroll goes on to say that there is not a passage of Scripture to cause a suspicion that Adam

and Eve ever descended to amalgamation: "On the contrary," he says, "we are plainly taught that Cain led off in this wicked cause. Hence Jude describes it as the way of Cain." He should have been honest here and then he would have said not only that *there is not a single passage of Scripture hinting that Adam and Eve ever descended to amalgamation*, but that *the same is true in Cain's case*; and that Jude describes the lasciviousness of these filthy dreamers as being like the inhabitants of Sodom and Gomorrah; the lack of faith and murder, as going in the way of Cain; their opposing God for the sake of gain, as running greedily after the error of Balaam for reward; and their leading in rebellion against God and opposing their superiors to their own destruction, as perishing in the gain-saying of Core (spelled "Korah").

Any fair reader that will peruse Jude carefully will find it impossible to put Prof. Carroll's construction upon it, but will find that each offence charged upon these evil men that had crept in unawares, is given its own representative; the Sodomites for their lasciviousness, Korah for despising dominion and leading in rebellion against God, Cain for their offering to worship without faith, and for murder, and Balaam for

opposing God for gain. This being plainly the case, how wickedly false seems the twisted construction placed upon this letter of Jude by Prof. Carroll. As a caution to those who *wrest God's word* we will quote what the inspired writers say of this act: "Every day they wrest my words; all their thoughts are against me for evil." Ps. 56:5. Again, Peter says of those who wrest Paul's epistles—and Prof. Carroll is one of them: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable *wrest, as they do also the other Scriptures, unto their own destruction.*" 2nd. Peter, 3:16.

If "their own destruction" is the result to the unlearned for wresting the epistles of Paul and the other Scriptures, what will be the penalty of one who is learned and who has spent fifteen years in studying to wrest them?

We would advise those who read Prof. Carroll's book to read it with the utmost care and to remember that those who wrest the Scriptures do so to their own destruction.

We will proceed to quote further in Prof. Carroll's argument, inserting in brackets, short remarks to re-

mind the reader of what we have proven to be impossible constructions. He says:

“When Cain committed fornication with this female of strange flesh [this *sin of a lack of faith*, which Prof. Carroll calls a female referred to by pronouns *his* and *him*] he at once outraged the design of God in creating man and violated that divine law given man in the creation—Have dominion over every thing that moveth upon the earth. Dominion means control, and control is the very opposite of social equality; and social equality to a greater or less extent, is inseparable from sexual intercourse. [God save the mark! Do students socially equal at school, or men and women socially equal at church and elsewhere practice sexual intercourse?—The most shameless statement yet.] And God in His wrath and disgust determined that he would visit upon Cain for his wanton, shameless, loathsome crime, the most degrading penalty.

“Thus, as in the case of Adam and Eve, God bound Cain and his paramour of strange flesh in the relation of husband and wife, and confined them in their sexual relations to each other [this *he* negro and Cain as man and wife], and at the same time placed Cain’s wife of strange flesh [this *he* negro] in subjection to him.”

Let us examine thus far: Prof. Carroll makes Gen. 4: 6, 7, mean that instead of *sin*, a negro woman lay at the door of Cain having desire for him. There was no sin in this on Cain's part for he could not help the desire of this negro woman, and there was none on her part if Prof. Carroll's theory be true that the negro is a beast and irresponsible to God; as this negro woman of the masculine gender was irresponsible, hence there was no sin in the matter and God was mistaken. Besides, while this negro female of masculine gender lay at the door with desire for Cain, as did the Sodomites at Lot's door in Gen. 19: 4, 10, the Lord told him there was no danger because he, Cain, "should rule over him."

Such absurd reasoning as this deserves the contempt of the reading public, and were it not for its insidious influence for evil, and its shameless attack upon Christianity, we would stop here and proceed with the principal work we had in view in writing this book.

In the present argument we have shown every statement made by Prof. Carroll to be false; this is more than is necessary by the rules of logic, for a part of his premise being proven false would render his conclusion irrational. Prof. Carroll has said:

1. That Cain had an associate in his crime.

We have shown that there is nothing to support the idea.

2. That to have desire requires life and intelligence.

We have shown that this was figurative, and sin was personified.

3. That individuals of the same sex have no desire for each other.

We have shown by chapter and verse that they had.

4. That whatever lay at Cain's door was a female.

We have shown that it was not.

5. That the inspired writer's referring to it as *masculine* is no evidence that it was not a female.

We have shown that according to established principles of language, this reference to it shows it to be unmistakably a male, if it were any living creature.

6. That the sentence imposed on Cain was identical with that imposed on Eve.

We have shown it diametrically opposite.

7. That the epistle of Jude furnishes unmistakable evidence that Cain's partner was a female and not of Adamic flesh.

We have shown that Jude does not *hint* at such a thing. Besides this we have shown that the arguments

ridiculously cross themselves and prove the very opposite of that for which they were intended. We often hear it said that one can prove anything by the Bible. This is untrue, as is evinced by Prof. Carroll's failure in this and all other instances, although he devoted fifteen years to the task. The fact is, one can prove only the *truth* by the Bible; the trouble is that we are too prone to say a thing is proved when, like the argument under consideration, it is a ridiculous failure, but to those who are not Bible scholars, an ingenious wresting of the Scriptures may be made to present the appearance of proof.

Doubtless the reader is saying within himself, what then was Cain's sin to which God referred in the passage under consideration? To answer this question, we will say that Cain's sin that rendered his sacrifice less acceptable than Abel's, instead of being a negro paramour, was nothing more or less than *a lack of faith*. Now to the proof:—

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."
(Heb. 11:6.)

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it being dead yet speaketh." (Heb. 11:4.)

"And he that doubteth is damned if he eat, because he eateth not of faith; for *whatsoever is not of faith is of sin.*" (Rom. 14:23.)

These passages show:—

1. That without faith it is impossible to please God; and as Cain had not the faith, and Abel had, God was not pleased with Cain's sacrifice but had respect to Abel's.

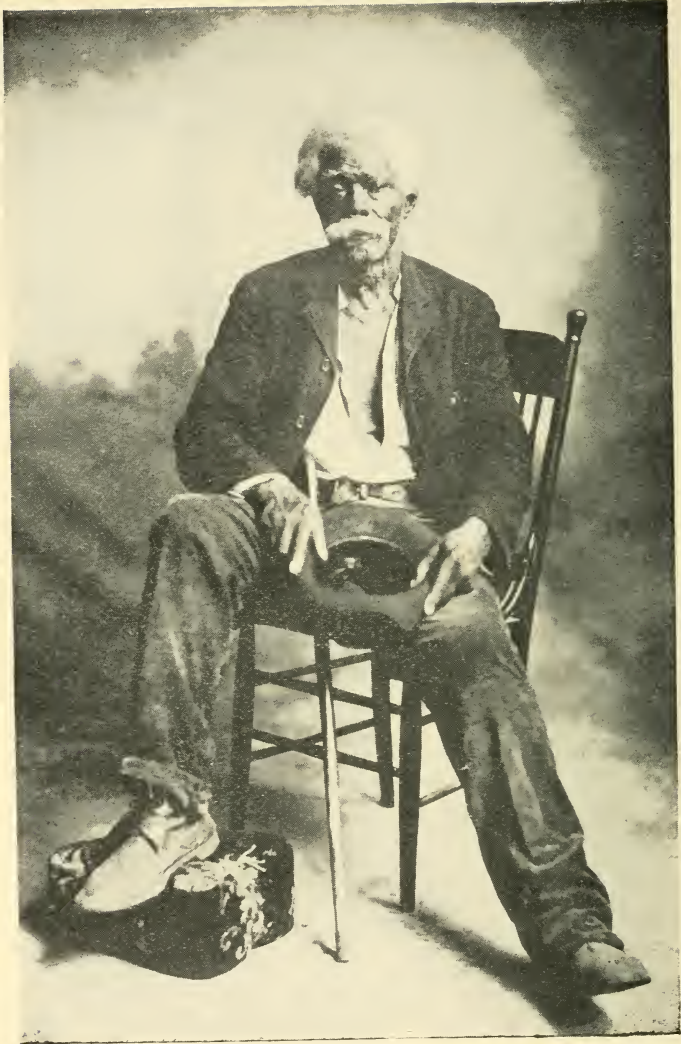
2. That it was Abel's faith that made his offering acceptable and Cain's lack of it that caused his to be neglected.

3. That whatever is without faith being *sin*, God called the offence "sin," hence he said, "sin lieth at thy door." Was ever anything plainer? Would not this Revelator of the Century have done better to take a few minutes to find this out, than to have studied fifteen years how to twist and distort the Scriptures to make them fit his absurd theory, wresting the word of God to his own destruction?

We will again return to Prof. Carroll's argument where we left it and continue to insert in brackets, comments, and reminders of former argument:—

“The correctness of our interpretation of God's sentence upon Cain [that a negro had a desire for him but he, Cain, should rule over him] and his accomplice in sin—that it bound them together in the relation of husband and wife—is fully sustained by Scriptural record, which shows that subsequent to this event Cain is accredited with a wife, while prior to this event he is merely accredited [credited] with a paramour of strange flesh with whom he committed fornication. The record is as follows: “And Cain went from the presence of the Lord and dwelt in the land of Nod, on the east of Eden, and Cain knew his wife and she conceived and bare Enoch.” (Gen. 4: 16, 17.)

We desire to call special attention to the fact that there is absolutely nothing in this record which indicates that Cain obtained his wife in the land of Nod. On the other hand, his previous history, as above shown, proves that she was formerly his paramour [according to his proof (?) a negro woman of the masculine gender], and sustained that relation to him at the time when he and his brother Abel brought



PHOTOGRAPH OF SAM VAN WINKLE OF FAYETTEVILLE, ARK.
AGE 104 YEARS — FULL BLOOD.

their offerings to the Lord. And that immediately after that event, God by special decree, and as a punishment upon Cain for his criminal relations with her, bound them to each other in the relation of husband and wife. [Terrible punishment (!) when according to Carroll their desires were for each other.] After their arrival in the land of Nod, "Cain knew his wife" in the sense that she conceived and bare Enoch; [this negro did (?) that God refers to as *his* and *him*]. Just as, after their expulsion from the garden of Eden, Adam knew Eve his wife in the sense that she conceived and bare Cain. (See also Luke 1:36.) Cain and his wife disappear from the records, and all trace of them is lost after the birth of Enoch and the building of the city which Cain named after his son Enoch." [In all this Carroll has nothing to say of Cain's great sin of killing his brother. He loses sight of it in trying to make his sin of offering sacrifice without faith mean that he had a negro paramour.]—*"The Negro a Beast,"* pp. 145, 147.

Prof. Carroll now drops this subject and after showing that Cain did not marry his sister (which no one would claim, as he had none) he proceeds to sum up his argument that he has not made. As we have

given this summary in showing that *every point* had been proved false, we will omit it here. After this summary of failures he proceeds:—

“When called upon to identify this creature of strange flesh which bore Cain offspring as above described [although we have shown that if it were possible to take his construction this creature would have been a male—hence he has a male bearing offspring], science promptly invades the so-called human species, and points to the negro, the lowest of the so-called races of men, as the only creature among the lower kind of flesh with which man may associate himself carnally, and produce offspring which will at once be indefinitely fertile and capable of being taught a knowledge of God and the arts of civilization. [Our Saviour told His disciples to “teach all nations, baptizing them,” etc. If Prof. Carroll admits that this beast can be taught the knowledge of God, which he here does, it is the duty of the Christian to teach him and baptize him. What for, I wonder, if he has no soul?]

The history of Cain and his descendants has little to interest, and is practically of no value when viewed from the atheistic standpoint that man is a species

divisible into races. But when viewed in the lights of revelation and the sciences, it is at once transformed into a subject of the most absorbing interest and importance. In the disasters which resulted to Cain from his association with this paramour of strange flesh, we find the most positive evidence of God's utter abhorrence of amalgamation; while in his formation and preservation of the genealogical evidence of his unerring wisdom, his infinite mercy, and of his wondrous love for man in thus making it a matter of *Scriptural record* [Notice this statement] that *there is a beast with which man may associate himself carnally and produce offspring, which will at once be indefinitely fertile, and capable of acquiring a knowledge of God and the arts of civilization.*"—Ibid, p. 150.

This, dear reader, is the climax to this argument. This is doing more harm than any other falsehood couched in so many words. We have often met with men who believe that the Bible actually makes a record as above stated. We have had them hunting for weeks to find it, by offering *One Hundred Dollars* to any one who will produce such Scripture. Believing that Prof. Carroll would not have the unmitigated impudence to publish such a statement if

untrue, they take it for granted, and all his argument being thus capsuled, they swallow the whole thing, notwithstanding it is as false as anything the devil ever put into the mind of man. Our offer stands to the public at large: *We will give One Hundred Dollars to any one that will send us the Scriptural record that a man can associate himself carnally with any beast and produce fertile offspring, capable of acquiring a knowledge of God, and the arts of civilization."*

Such hybridity is contrary both to science and the Bible. One class of animals cannot by sexual union with another class produce offspring such, for instance, as the dog and the hog, the horse and the cow, etc. Further on Prof. Carroll cites the statement of a "scientist" that this is a mistake and gives as an example the dog and the wolf; as if a wolf were anything more than an undomesticated dog. He also cites the hare and the rabbit. Why did he not give the rabbit and the squirrel or ground-hog? He gives an example of the camel and the dromedary. Why not of the horse and dromedary? Because he knew there was no hybridity between the different classes of animals. Even these examples, for instance the hare and the

rabbit, or the camel and the dromedary, or indeed any others, are incapable of producing a *fertile* offspring. We all know that the hybrid of the ass and the horse is not fertile.

But man and the lower animals are farther removed from each other than even these orders of lower animals. How impossible, then, to propagate a fertile offspring—a hybrid between man and beast.

The reason of this impossibility is very simple; it lies in the fact that the germ of procreation exists in the male in an imperfect state, and its corresponding “side or part” exists in the female in an imperfect state. These germs act as magnets between each other when brought together in the sexual union, and being brought together by mutual attraction, fertilize each other, which results in conception and reproduction. But when God made the different creatures and commanded them to multiply *each after its kind*, he placed *no attraction* between the germs of the males and females of different kinds or classes, and also made them of a different organic structure, thus rendering conception and reproduction impossible between the different classes of animals, and especially between *man and the lower animals*.

This attraction may be illustrated by a common magnet which will attract an iron armature, but if a wooden armature be applied there will be seen to exist no attraction whatever. God did not create this force to exist between the magnet and wood; and likewise he did not create an attractive force between the germs of the male and the female of different classes; and hence the impossibility of hybridization. The reason of the non-fertility of hybrids of the same family, as in the case of the horse and the ass, is that there is a very imperfect attraction between the germs of the original male and female, and when removed one degree, as in the hybrid, there is no attraction at all, and the organic structure necessary to produce life is so different in the hybrid and the original stock, that conception and reproduction is impossible.

Instead of the Scriptures recording the statement, as Professor Carroll says, that there is a beast with which man may associate himself carnally and produce a fertile offspring, they teach the reverse entirely. In the beginning God created four classes of flesh; men, beasts, birds and fishes. In the New Testament times, Paul found, as shown in I. Corinthians, 15:39, exactly these four classes. He says: "*All flesh is not the same*

flesh; but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds." Now, four thousand years had passed by since God had created these four classes, as shown in the first chapter of Genesis, and according to Paul's statement in I. Cor. 15:39, there were yet the same kinds of flesh found. This would not have been so if Prof. Carroll's theory had been true, for the hybrid between man and beast would have brought in the fifth kind, which would have increased with each cross, so that by the time Paul wrote there would have been many kinds. The fact of there being only four classes in Paul's day can only be accounted for by the principle that there is no hybridity between classes. God was very careful to preserve these four classes from destruction in the flood; but he was equally careful that there should be no more than these four classes, by placing between them no power of hybridizing.

Such repeated efforts on the part of men and women to hybridize with the beast were made that Moses had to make a law against *lying with a beast*; and even in this day, both sexes are arrested for this crime; and yet, after the lapse of so many years, Paul only finds these four classes. Thus it is seen that science and

Scripture both teach that there is no beast "with which man may beget fertile offspring capable of being taught a knowledge of God and the arts of civilization."

If, as Prof. Carroll declares the Scriptures to teach, there were a beast to whom man could teach a knowledge of God, he could teach him to believe in Christ, for this would be a part, at least, of teaching a knowledge of God. But our Saviour said, "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost." Matt. 28:19. "And he said unto them, Go ye into all the world, and preach the gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:15, 16. Now if this beast of which Prof. Carroll speaks is capable of being taught the knowledge of God, it is clearly the duty of the church to baptize those that can be taught to believe in Christ, and hence to baptize this beast. But the objector might say they are no *nation*.

To these objectors we would hand the second quotation, which is a parallel Scripture, "*Preach the gospel to every creature. He that believeth and is baptized shall be saved.*" Then if the Negro is a beast

and is capable of being taught a knowledge of God, of the Christ, and consequently of *believing*, he is, according to these evangelists, a fit subject for baptism; and as they that believe and are baptized *shall be saved*, they are subjects of salvation. But since they that believe not shall be damned, they are responsible beings to God, and as Prof. Carroll has declared that the beast is irresponsible to God, the negro is not a beast. Since our Saviour came to earth to save *man*, and "He that *believeth and is baptized shall be saved*," and, according to Prof. Carroll, this beast can be taught a knowledge of God—of the Christ—and therefore can *believe, he shall be saved*, and is, therefore, a *man*. Therefore, it is the height of folly to try to undo God's work and to make the negro a beast.

As a further proof that the negro is a proper subject of baptism, we refer again to the baptism of the Ethiopian eunuch by Philip under the immediate direction of the spirit of God. That this Ethiopian eunuch was a negro is evident. We quote from Josiah Priest, a member of the Antiquarian Society of New York, and author of "American Antiquities:"

"Now, why did Moses call that country Ethiopia through which the river Gihon flowed? It was because a *black* race of inhabitants first of all peopled it; for the word Ethiopia, in the Hebrew of Moses, as well as the words *Ham*, *Cush*, etc., signified black, the country having no name prior to its settlement by the family of Cush, the son of Ham, and, of consequence, the name which distinguished the first settlers would become the name of their country.

"But notwithstanding Moses has called the country Ethiopia, yet it was also called in earliest times Cushan, and the people Cusheans, after Cush, its first king and settler, both of which words signify that which is black."

"Ethiopia, as a country, is a world of green foliage and flowers, furnishing no grounds for the word Ethiopia to become its name, on which account it remains that its first inhabitants must have occasioned its name by their own peculiar nationality of color."—"*Bible Defence of Slavery*," p. 64.

Again, it is a well known fact that Moses married an Ethiopian woman (see Numbers 12:1). Josephus, in his *Antiquities of the Jews*, Chapter XI., p. 68, in relating the marriage of Moses to this woman, etc.,

speaks of the woman's father as *Jethro* or *Reuel*. Now, *Abul-Fara-jus*, an Arabian writer, quoted by Adam Clark in his commentary on the character of this very man, in the Book of Exodus, says that the girl *Saphury*, or, as it is written in the Scripture, *Zipporah*, was the *black daughter of Reuel* or *Jethro*, which is one of his several names.

Dr. T. DeWitt Talmage, in one of his sermons, says of Miriam, the sister of Moses: "She had possessed unlimited influence over Moses, and now he marries, and not only so, but marries a black woman from Ethiopia."

Again, Jeremiah says the Ethiopian was black in his day (Jer. 13:23); and Herodotus, called the father of history, who visited that country, says the Ethiopians in his day were black, with kinky woolly hair. This was about 500 B. C.

On the authority of this statement of Herodotus, Volney, a celebrated French writer, says that the people of those countries—Egypt, Libya and Ethiopia—were real negroes. Now, since we have a present knowledge of them at this day as black people or negroes from the days of Moses to the present time and find them black people in every age that far back, the

case is made out that an Ethiopian is, and has been from the time of Moses, a *negro*.

Then, since this man of Ethiopia, or this Ethiopian that, by the direct instruction of the spirit of God, Philip taught and baptizeded, was a negro, we conclude that while the first part of Prof. Carroll's assertion that the Bible teaches that there is a *beast* with which by carnal association, man may beget a fertile offspring, is basely false, that part is true in which he states that this negro can be taught a knowledge of God; and he is a fit subject for baptism, therefore; and as "He that believeth and is baptized shall be saved," this negro—this man of Ethiopia—was saved by the instruction and promise of God. Therefore, he, though a negro, was not a *beast*, as the Scriptural plan of salvation is for *man* and not for *beast*; for the reason that animals were not included in the fall of man, and hence are not included in the plan of the restoration.

This not only refutes every argument contained in Prof. Carroll's book, but should be a rebuke to him for railing at modern, enlightened Christianity, as it points out clearly the duty of Christianity toward

these benighted people, lost in the vices of ignorance and superstition.

The next step taken by this "Revelator of the Century" is the oft repeated question of where Cain got his wife. Our "Reasoner of the Age" says there is no solution to it except that by the sentence of God Himself he was condemned to live with this "sin" that lay at his door, which the reader will remember we have proven to be the sin of *offering sacrifice without faith*, and showed that this is what the Bible teaches in plain words. Also allowing Carroll's view, for the sake of argument only, viz., that this "sin" was a negro lying at the door of Cain and having a desire for him, we have shown that this negro was a male, unavoidably. We have further shown that Cain is not charged with having desire for the negro, as imagined by Carroll; then why should either be punished? Surely, Cain should not be, as there is no charge (of this kind) against him; and the negro being a beast, as per Carroll, is not responsible to God. The fact is, the whole thing is a myth. Carroll has never mentioned Cain's real crime—that of slaying his brother—for which he received God's sentence of condemnation, not by binding him to a negro woman

of the masculine gender, but the sentence was as follows:

“And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth.”

The reader should bear in mind that no curse was pronounced on Cain for the first sin, viz., the offering of sacrifice without faith (or, as Carroll says, having a negro lying at his door), but for the sin of slaying his brother (of which Carroll takes no notice) he received the above sentence.

This explodes Prof. Carroll’s theory of where Cain got his wife.

Do you ask, then, where Cain did get his wife? We should remember that Adam was only 130 years old when Seth was born, and that he lived to the age of 930 years, begetting sons and daughters all the time, and that these sons and daughters were multiplying all the time; also, if Cain lived as long as Seth—912 years—by the time he was 300 years old, there would have been thousands of people in the world from whom he could choose a wife and for whom to found a city.

This is a very simple solution of this much-vexed question and leads us into no absurdities, such as his having to marry a negro woman that God refers to by the pronouns *his* and *him*, plainly showing under this supposition that this wife was a male by whom Cain "begot sons and daughters."

Before closing Chapter V., Prof. Carroll enters upon more absurdities and inconsistencies. The first is his construction of the expression that "Noah was perfect in his generations." He says that this means that Noah was not a hybrid between man and beast (the negro). He says: "Further evidence of the prevalence of this crime in antediluvian time (i. e., of amalgamation) is found in God's charge that, 'The sons of God saw the daughters of men that they were fair; and they took of them wives of all which they chose' (Gen. 6:2)."

The punishment—a universal deluge—which God visited upon the "sons of God" and the "daughters of men" and their progeny, proves that their relations were criminal.

These sons of God were the white males who traced their pedigree through a line of pure blooded ancestors to Adam, and that "the daughters of men" were mixed

blooded females, who traced their pedigree to men, on the paternal side and to negresses on the maternal side. Their fathers were men, but their mothers were negresses—apes, beasts. Hence, the unions between the male descendants of Adam and these mixed blooded females, resulted in further corrupting the flesh of the earth, and finally led God in His wrath and disgust to destroy them with the deluge, as shown by the following:”

Before we notice what is to be “the following,” let us see what he has said thus far:

1. The sons of God were the *white males* who traced their pedigree through a line of pure blooded ancestors to Adam. How could this be when Josephus and other antiquarians say that Adam was a *red* man? When God, in naming him, called him a *red* man? When the name of Adam means a *red* man? When peoples, known to be descended in a direct line from Adam, are *red* people?

2. The fair daughters of men were mixed-blooded females, with white fathers and black mothers. Who ever saw a half blooded negro that was fair? They are always dark. Some white people are too dark to be called “fair.”

3. This amalgamation was the sole cause of the flood. The Bible teaches that various sins, especially idolatry, caused the flood, but says not a word about amalgamation. Prof. Carroll's "the following" is the statement in Gen. 6:5, 6, 7, that God saw the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Now this shows that man was charged with something more than amalgamation, since *every imagination of the thoughts of his heart was evil*; unless men then were like Prof. Carroll, i. e., they never had any thoughts of the heart except amalgamation.

But he goes on to say that just as God was going to destroy the earth with a flood, he made the discovery that Noah was "perfect in his generations," and claims that this means that Noah was not a product of amalgamation—a mulatto. Let us see the Bible on this and ascertain whether this is true or not.

In the sixth chapter of Genesis we find that "Noah was a just man and perfect in his generations," and that he "walked with God." It states further after saying, "These are the generations of Noah," "And Noah begat three sons, Shem, Ham and Japheth."

Prof. Carroll would lead one to believe that the generations of Noah were the world of people around him, and that they were all amalgamated but Noah. He states further that to be perfect in his generations was a characteristic to every pure blooded descendant of Adam. Let us see how much truth may be found in this statement:

“And the Lord said unto Noah, ‘Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation’” (Gen. 7:1). Compare this with the generations (Gen. 6:9), and we see that God here uses perfect and righteous as synonymous terms. Then we find the Bible teaches that Noah was upright or righteous in his generations, and we know that this is not a characteristic of every pure blooded descendant of Adam, nor does it mean that Noah was not a mulatto negro.

Let us show another absurd contradiction of this “Reasoner of the Age” before we quit his fifth chapter. We quote him:

“This term, ‘all flesh,’ suggests to our mind the inquiry as to how many kinds of flesh are on the earth, and what in God’s eye would constitute the difference between them. An intelligent reply demands that

we turn upon this record the inspired light of Paul's declaration that 'there is one kind of flesh of men, another flesh of beasts, another flesh of fishes, and another of birds,' making in all *four* distinct kinds of flesh." On the very next page he says: "But when the contact results in conception and birth, the corrupted flesh, which is the sole charge of the Almighty against the antediluvians, expresses itself in the offspring—in the mulatto—which is not born the pure flesh of man, as was its Adamic parent; neither is it the pure flesh of beast, as was its parent, the negress; it was what God so fitly describes it as being, corrupted flesh, resulting from amalgamation between the flesh of man and the flesh of beast."

Now, in this new kind of flesh—this "corrupted flesh"—he has found a fifth kind of flesh; but he says in the outset that Paul found only four kinds, being inspired of God, proves that only four kinds exist, it is proof positive that this flesh is human flesh, and overthrows all the argument in chapter five of "The Negro a Beast."

When this "Revelator" would the Scripture quote,
He should the context and the sequence note.

Lest what he would for argument display
Turn recreant to his theme and hie away,
The devil e'en did Scripture quote forsooth,
But not with honesty and sincere truth.

Woe unto him who would the Scripture wrest,
And turn God's Holy Word to absurd jest!

CHAPTER V.

Prof. Carroll's sixth chapter answered by a review of our argument—Racial characteristics reproduced—Carroll's classifications of animals—The beast of the field an ape—What the Bible calls beasts—Webster's definition—Our offer—"Beast" in the narrative of the Plagues—Grape-eating beasts—The Serpent that tempted Eve a negro—Perversion of the Scriptures—Bible defines "Serpent"—The Serpent once had hind legs—How the Devil operated in the snake and many other matters of interest.

There is but little in the sixth chapter of "The Negro a Beast" but what has been disproved already. It consists mainly in argument (?) to show that the red, as well as the yellow and brown races, were the result of amalgamation of the white race with the black, and that none of them have any soul except the white race.

We have shown in previous chapters:

1. That every living creature has an immortal soul. This we have proved scientifically and from the Scriptures.

2. That the negro is a human being and has an immortal soul, and that the Spirit of God had the gospel preached to a negro for the salvation of his soul, and that this negro was baptized under the inspiration of the Holy Spirit.

3. That the gospel was to be preached to all that could be taught a knowledge of God, and as Prof. Carroll admits that they can be taught a knowledge of God, salvation is for all of them that believe and obey.

4. That Adam was a red man, and not a white man, we have shown, since God called him a red man; noted antiquarians, among whom was Josephus, say he was evidently a red man; and, tracing nationality in a direct line of descent from Adam, we find his descendants, especially those but little amalgamated, such as the early Jews and the Arabs (Ishmaelites), were red men.

These facts answer about all of the assertions found in Prof. Carroll's sixth chapter; but we will call attention to a few of his remarks before passing to his seventh chapter.

He claims that all the other races are the result of amalgamation of the two races—the black and the

white. Now, if we had not proved clearly that the red man can be traced back through Noah to Adam, still we could propound one question that would destroy the whole absurd theory: Why have no offspring been born among the amalgamated whites and negroes with red skins, high cheek bones, prominent, sharp noses, small black eyes, thin lips, and *perfectly straight coarse black hair?*

In other words, why does not amalgamation bring forth in our midst a full-blood Indian, or a Chinaman with his oblique eyes and long straight black hair? Such would certainly be the case if Prof. Carroll's theory is worth anything at all.

Besides, it is a well known fact that racial peculiarities repeat themselves entire after many generations of amalgamation. The writer once knew of a perfectly black negro baby born of white parents. As the mother was, like Cæsar's wife, above suspicion, the father did not fly off at a tangent, but instituted a scientific investigation, when the very best authority was found, and plenty of it, showing that the least particle of blood of one race in the veins of another is sufficient, after many generations, to reproduce the characteristics of the former, in their entirety. A

lengthy family investigation, or investigation of pedigree, showed that the lady had negro blood tingeing her veins from a very distant spring, many generations back. The lady died of grief, although she received the kindest treatment from her husband and friends.

The law of reproduction has been noticed in a similar manner to assert itself in the case of Indian blood. Among stock raisers it is a well known fact that different breeds reproduce original stocks.

Since this is a well established law, if the Indian is a hybrid—a cross between the white and the black—why is not the negro reproduced among the Indians, thus bringing the black, thick-lipped woolly-headed negro from Indian parents?

Yet in the face and eyes of the fact that every intelligent person knows that Indians and Chinamen are not born here among us of white and black parents, Prof. Carroll has the audacity to say:

“We have demonstrated here in the United States that the way to produce these so-called brown, red or yellow races is to mingle the blood of the white with that of the negro.”—“*The Negro a Beast*,” p. 172.

No one need be at a loss as to the detection of negro blood in a person seemingly of pure white extraction,

as the hair, low on the back of the neck and the temple locks, will always show the negro characteristic. No extent of amalgamation will straighten the hair on any part of the head like that of an Indian or a Chinaman.

We consider it unnecessary to dwell longer upon this chapter of "The Negro a Beast," and hence we pass on to consider the next chapter (Chapter VII.), wherein we find not only the most absurd statements, but the most diabolical wresting of the Scriptures, and the very climax of impudence and recklessness in placing such matter before the reading public. However, we have promised to crush every head of the hydra, and hence we must follow him into the swamps and marshes.

This "Revelator of the Century" makes a classification of the land animals, not according to science or Scripture, but according to his own convenience.

In this we are led to wonder to which school he belongs, as he says there are only two schools, viz., The Scriptural School of Divine Revelation and the Atheistic School of Natural Development.

He would make his readers believe to the former, but he is as far from the teaching of the Scriptures as

from the North pole to the South pole. But lest we be accused of making assertions as this "Revelator of the Century" has done, we will come to the proof. He says:

"We observe that God treats the land animals, with which man has to be more closely associated in his efforts to 'subdue' the earth, very differently from the manner in which he treats the 'fowl of the air' or the 'fish of the sea,' in that he divides them into three classes as shown by the following: 'And God said, Let the earth bring forth the living creature after his kind; and it was so' (Gen. 1:24). This division of the land animals into the three classes named 'cattle,' 'creeping things,' and 'beast,' is observed throughout the Scriptures."

Theologians who have noted this classification and have attempted to interpret it, base the distinction which God makes between "cattle" to be herbivorous animals, and the "beasts" to be carnivorous animals. (See Guyot's Creation, Kinn's Moses and Geology, etc.)

This interpretation not only brings the Narrative of Creation in conflict with Bible history, as we shall hereafter show, but also brings it in conflict with the

teachings of modern science. The first land animal to make its appearance on earth was a carnivorous creature, an insect-eating marsupial. (Dana's Manual of Geology.)

The distinction which God makes between "cattle" and "beast" is based upon the difference in their physical structure. The "cattle" are quadrupeds; the beasts are bipeds—apes. Blumenbach, Cuvier, and the older naturalists, regarded the apes as quadrumana, or four-handed animals, but more recent and careful investigation shows there is no four-handed animal. Prof. Huxley has shown, by comparative anatomy, that the fore or upper extremity of every ape, from the lemur up is an arm, which terminates in a hand, and that the hinder, or lower extremity of every ape, from the lemur up, is a leg which terminates in a foot. (*Man's Place in Nature.*) Hence the apes, like men, are bipeds. Our interpretation of God's division of the lower animals into the three classes named, harmonizes with the teachings of modern science. Geological researches show that these three classes of creatures made their appearance on the earth in the order stated in the Narrative of Creation; (1) marsupials—quadrupeds (cattle). (2) a variety of animal

forms, consisting of insects, worms, snakes, etc., (creeping things). (3) apes—bipeds (beasts). (See Dana's Manual of Geology.)

Inasmuch as the physical and mental organisms of the ape are in nearer approach to those of man than are those of quadrupeds, it follows that he is a higher grade of animal. Hence while the "cattle" and the whole of the land animals are sometimes referred to in Scripture as "beast," this higher grade of animal, the "beast" is never referred to as "cattle." The quadrupeds are frequently referred to in the Bible as "cattle," "herds" or "flocks," an individual species of quadrupeds, or "cattle" are frequently referred to as the horse, ox, swine, dog, lion, etc. On the other hand, the ape is especially named, or referred to as "beast," but never as "cattle," or "herds," or "flocks." The careful observance of this unvarying rule will prove invaluable in our search of the Scriptures. We must carefully observe the distinction which God makes between the cattle, or quadrupeds, and the "beast," or ape.

We observe that in addition to commanding the earth to bring forth "cattle and creeping things," God commanded it to bring forth the beast or ape kind.

Theologians pay no attention to this command, supposing it to be a general term, which is applied to the carnivorous animals. This is a mistake; it is the name which God applied to a particular ape, as shown by the following:—

Before taking up what follows, let us examine Prof. Carroll's position thus far:—

In the early part of the quotation given above, he says: "The distinction which God makes between 'cattle' and 'beast' is based upon the differences of their physical structure. The 'cattle' are quadrupeds; the 'beasts' are bipeds—apes."

We assert that God makes no such ridiculous distinction, but often, and very often, refers to the four-footed animals as "beasts." If this is true, Prof. Carroll's position that beasts are bipeds cannot be true, as God would not be using a term for four-legged animals that belongs alone to bipeds, or two-legged ones. The word "beast" is used in the Bible 173 times and in not one single case does it refer to two-legged animals. But perhaps it is best to give chapter and verse where God applies the term "beast" to quadrupeds, or four-footed animals. If we show that he so uses the term, it overturns Carroll's whole theory.

Turn to the eleventh chapter of Leviticus where the Lord instructs Moses to speak to the children of Israel, saying: "These are the beasts which ye shall eat, among all the beasts that are on earth. Whatsoever parteth the hoof and is clovenfooted and cheweth the cud," etc., etc.

Also in Deuteronomy 14:4, 5, etc. "These are the beasts which ye shall eat; the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois," etc.

How do these passages seem for bipeds? We could make such quotations without number, but deem it unnecessary. Instances are mentioned in the Bible of *riding* beasts, of *hunting* *beasts* of the field for food, and many other things are said of beasts that would render the possibility of the negro's being a beast, entirely out of the question.

The fact is, there are several distinctions between the word "cattle" and "beast;" beast is a more general term than cattle. All four-footed animals are "*beasts*;" all "*cattle*" are beasts, but all *beasts* are not *cattle*, for cattle are such beasts as are the property of man.

We give Webster's definition:—"Cattle, n. pl. (*Catel, chatel*, goods, property, especially cattle, from Latin *capitalis* relating to the head, chief; because in early ages beasts constituted the chief part of a man's property. See *CAPITAL* and compare *CHATTEL*).

Quadrupeds of the Bovine family; sometimes also including all domestic quadrupeds; as sheep, goats, horses, mules, asses, and swine."—*Webster's Dictionary*.

From this definition it is easy to see that beasts were called cattle when they were the property of man, his chattels; while such beasts as were not man's property were merely beasts. But on account of the *general* meaning of the word *beast*, it was, also, often applied to domestic animals, as asses, etc. We will now give Webster's definition of *Beasts*.

BEAST, n. 1. Any living creature; an animal; including man, insects, etc. (Obsolete.) 2. Any four-footed animal, that may be used for labor, food or sport; as a beast of burden. 3. As opposed to man; any irrational animal.

We should remember that these meanings are the ones that the translators of the Bible had in mind when they were putting the original language of the

Bible into English. Had they found that the word which is translated *beast* meant *ape*, as Prof. Carroll seems to think, they would never have used the word *beast*—exclusively, at any rate—but would have translated it *ape*. God never used the word “beast” as Prof. Carroll would have you believe, but he used a word which meant, in the language of that day, what the translators meant when they use “*beast*.”

As evidence that these scholarly men—the best King James had in his kingdom—knew the Hebrew word for *ape*, they have so translated it where it occurs. See I. Kings 10:22, as follows, “For the king had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish bringing gold and silver, ivory, and *apes*, and peacocks.” See also II. Chron. 9:21.

Now if these translators knew how to translate the word for *ape* in these passages, and the word “beast” means *ape*, as Carroll says, why did they not translate it *ape*, in the 173 places in which the word *beast* occurs in the Bible? The reason is obvious; it would have rendered them as absurd as it has rendered Prof. Carroll, in the eyes of all educated men. Lest the reader should still believe, as I find some of Carroll’s

disciples believing, that the ape is called a beast in the Bible, we publish in good faith the following offer:

We will honor the draft for One Hundred (\$100.00) Dollars on us from any one who will find a single instance in the Bible where the ape is specially named, or referred to as "beasts."

As to its being a name which God applied to a particular ape, God never applied an English word to any animal, as the English language was not spoken at that time. We consider this the most absurd theory that ever anybody was induced to believe, and yet the disciples of Carroll flaunt it in the faces of people as if it were true—or even possible.

We now return to our quotation from "The Negro a Beast," where we left off, and continue the quotation, injecting remarks in brackets as we see proper. The quotation closed by saying that the name "beast" was applied to a particular ape by God Himself, and that this fact is evinced by the following:—

"And the fear of you and the dread of you shall be upon every beast [or quadruped] of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all fishes of the sea, into

your hand are they delivered." (Gen. 9:2.) "God thus names (1) the beast of the earth, (2) the fowl of the air, (3) all that moveth upon earth, (4) the fish of the sea. Thus we see that in this statement, the beast of the earth is separated from the rest of the land animals by the "fowl of the AIR." Thus it is shown that the term "beast of the earth" is not a general term applied to the carnivora, but is the name of a particular race of the "beast," or ape species. [I leave it to any clear minded person to say if the position of the quadrupeds in this narration proves any such thing.]

The importance and value of the "beast of the earth" in the execution of God's plan for the development of the resources of the earth, is indicated by the fact that he is the only animal specifically named in the creation. No special mention is made of the horse, ox, etc., [or ape]. There are merely included with the rest of the quadrupeds under the general term of cattle [or beasts]. In this respect he is on a par with man.

"Bearing in mind the distinction which God makes [which he nowhere makes] between the "cattle," or quadrupeds, and the "beast" or ape, the following, in

common with other punishments which God said he would inflict upon the Israelites if they violated His law, is significant; "And thy carcass shall be meat unto all the fowls of the air [especially vultures] and unto beasts of the earth [carnivorous quadrupeds], and no man shall fray them away." (Deut. 18:26.)

"Then," said David to the Philistine, "This day will the Lord deliver thee into my hand. * * And I will give the carcasses of the host of the Philistines this day unto the fowls of the air [vultures], and to the wild beasts of the earth [carnivorous quadrupeds]. (I. Sam. 17:45-46.)

This indicates that there were "wild beasts of the earth," in that region in that day. They had doubtless been emancipated [carnivorous quadrupeds emancipated!] And it is significant that every one of the great nations of that region, with the exception of a scattered remnant of the Israelites, are destroyed from off the earth and their civilizations are in ruins. Later on we shall have occasion to refer to the Philistine's challenge to David, with its accompanying threat. Thus, the Bible plainly teaches that there is a "beast," or ape, that is a man-eater [because the vultures and carnivorous quadrupeds should have the

carcasses, etc. ! ! !]. Yet not one of the recognized apes of to-day are man-eaters [nor were there ever man-eating apes].

What became of this great man-eating ape? [He never existed except in the fevered brain of Prof. Carroll.] When we appeal to science to solve this problem, she promptly invades the so-called "human species," and points us to the Negro, as the highest grade of ape, and the only ape that is a man-eater. The Negro is not only a man-eater, but he feeds upon the flesh of his own kindred, and even upon his own offspring, as well as upon that of other apes. Though the Negro made his appearance upon the earth as "the beast of the earth," and is sometimes referred to by that name [Never; we defy any man to show it], it is not the only name, nor the one most frequently applied to him in Scripture. This was simply the name which God applied to the Negro previous to the creation of man. [It must be remembered that Carroll has nowhere proven this, while on a preceding page we have clearly disproved it, showing that the word "beast" is an English word and hence God did not use it; and that the translators of the Bible used it according to its meaning, for four-

footed animals, and that when they found the Hebrew word that means ape (*Kuph* or *Koph*) they had no trouble in recognizing it, and in translating it *ape*.]

[Our only reason for noticing this "twaddle" is that in the remainder of his book Prof. Carroll claims to have proved this point, and refers to it as a matter of course, thus misleading his readers.]

"The task of naming the animals devolved upon Adam. We are taught that, "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." (Gen. 2:20.) Observe the distinction made between "cattle" and the "beast of the field;" and that, in this statement, the "fowl" are placed between the "cattle" and the "beast of the field." Theologians pay little or no attention to the "beast of the field," and seem to take it for granted that the "beast of the field" are that class of animals which were designed to be harnessed to the beam and draw the plow. But careful investigation of this subject reveals the startling truth that this was the creature whom God designed should grasp the handles and direct the team." —*"The Negro a Beast,"* ch. 7.

We will now rest from quoting Prof. Carroll, and

explain what is meant by the "beast of the field," as used in Scripture:—

Esau hunted the "beast of the field," or four-footed animals "of the field." See Genesis 25: 27, which reads:—

"And the youths grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents." From this it is easy to know what is meant by "the field." It was where Esau hunted; hence it was the forests and plains.

See verse 28:—"And Isaac loved Esau because he did eat of his *venison*: but Rebekah loved Jacob." Here we find what Esau found in the field; viz., "venison." Now see Deut. 14: 4-5. "These are the *beasts* which ye shall eat; the ox, the sheep, and the goat, the *hart* and the *roe-buck*, and the *fallow deer*, and the wild goat, and the pygarg, and the wild ox, and the chamois."

Here we see that God actually tells what "beast" means, viz., four-footed animals. He first mentions the domestic animals, or "cattle;" called "cattle" because they are man's property or *chatels*. He then mentions the wild animals which he calls beasts; hence it is plain what is meant by "wild beasts." As Esau

found venison in the field or forest, and as the *hart*, the *roe-buck*, and the *fallow deer* are beasts to be eaten, and whose flesh is venison, we conclude that Esau found these beasts in the field or forest where he hunted, and hence they were "beasts of the field." Here the Bible tells us, (1) what is meant by the word "field;" viz., the forests and plains, (2) that Esau obtained venison from the field, which is the flesh of the different kinds of deer, as the hart, the roe-buck, the fallow deer, etc. (3) That God calls these animals "beasts," and hence they were beasts of the field.

These, however, were "clean" beasts; the forests abounded with other beasts, both clean and unclean; but they were always four-footed animals; as in the 173 places in the Bible where "beast" is used, it nowhere means a two-legged animal or ape as Prof. Carroll says it does.

As the Bible calls these animals "beasts" and mentions some of them as "wild," we know what is meant by "wild beasts;" and we are not obliged to think with Prof. Carroll that the expression means "emancipated negroes." If this "great revelator" had studied twice fifteen years he could not have concocted a more absurd theory, and adduced more ridiculous proof.

We will quote one of his so-called arguments which has, at a careless reading, the appearance of reason; but upon analytical study it is found to be as baseless as all the rest, and as far from the truth:

“Further evidence of the broad distinction which God makes between the ‘cattle’ and the ‘beasts,’ is shown in the narrative of the plagues with which God afflicted the Egyptians, to compel them to let Israel go. After afflicting them with frogs, lice, flies, etc., God said to Moses, Go unto Pharaoh, and tell him, Behold, the hand of the Lord is upon thy cattle, which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt, and there shall nothing die of all that is the children’s of Israel. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And the heart of Pharaoh was hardened and he did not let the people go. And the Lord said unto Aaron, Take to you handfuls of ashes of the furnace and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and

shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took the ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven; and it became a boil breaking forth with blains upon man and beast. (Ex. 9: 1, 3, 4, etc.)

We are thus taught (1) that the "cattle" are quadrupeds; horses, camels, etc. And that the "beasts" were a very different class of animals, as shown by the fact that the "cattle" were first afflicted; then afterwards the "beasts" were afflicted. This is significant when we consider that each succeeding plague was more injurious to the Egyptians than its predecessor. This indicates the relative value of the "cattle" and the "beasts;" and that the "beasts" were far more valuable than the "cattle." We can readily understand that this would be so when we realize that their "beasts" were negroes. Previous to the late sectional war in the United States, the negroes in the Southern States were far more valuable than domestic quadrupeds in those states. A sheep was worth \$2.00; a cow or an ox, \$25.00; a horse, \$100.00, but an adult negro was worth from \$1,000.00 to \$1500.00. Hence it was far more injurious to the people of the south to be de-

prived of their negroes than it would have been to deprive them of their domestic quadrupeds. The same was doubtless true of the Egyptians of Pharaoh's day. Profane history and science teach that the Egyptians owned immense numbers of negroes. The Negro is figured on the Egyptian monuments of 4,000 years ago. (2) The "cattle" of the Egyptians were afflicted with a very grievous murrain, while the "beast" were afflicted with "boils breaking forth into blains," just as the men of Egypt were. This is significant. (3) The Egyptians, who were masters of the country, are accredited with owning both "cattle" and "beasts," while the Israelites, who were in bondage to the Egyptians, are accredited with owning "cattle" but not "beasts." (See Ex. 10: 9, 24, 25; Ex. 12: 38.)—*The Negro a Beast*," pp. 203, 204, 205.

The argument that Prof. Carroll would make here, but which he does not thoroughly develop, is that the "cattle" of the Egyptians having died with murrain, there would have been no cattle left—no domestic quadrupeds—to break out with boils; and since the "beasts" broke out with boils, and the quadrupeds were all dead, the "beasts" were *not* quadrupeds, and were therefore bipeds—apes.

This looks more reasonable, as we have said before, when carelessly read, than any of Prof. Carroll's statements and yet this is as untrue as his other assertions when we "*rightly divide the word of truth.*"

Let us then proceed to analyze the Scriptural quotation: "Go unto Pharaoh, and tell him, Behold, the hand of the Lord is upon thy cattle, which is in the field (i. e. upon the cattle that were running at large in the forests and plains), upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep (i. e. upon the beasts of burden, and such beasts as the Egyptians kept near them, and did not run at large in "field" or forest, plain, etc.)

We see from this that God in proposing to afflict the dumb animals of the Egyptians, divides them into the two classes with which he means to deal; viz., the "cattle which are in the field," or running at large, and the beasts of burden and sheep, which did not run at large. We have seen that "the field" means such a place as that in which Esau hunted; and as he killed *venison*—the hart, the roe-buck, the fallow deer, etc.—and such is to be found only in the forest, plains, etc., we see at once that "the field," in this sense, means forest, the plain, etc.; then the "cattle which

are in the field" means the out cattle—those that run at large. The other animals are the horses, asses, camels, oxen, which were beasts of burden kept up for domestic use, and the sheep that were guarded by shepherds and kept in folds at night.

The latter class did not run at large or in "the field." Now God made this division into two classes for the reason that he was going to afflict them in two separate ways; on the cattle of the field he was going to send a "grievous murrain;" and on the other class he would cause the boils to break forth with blains, just as upon the people of Egypt.

Of course the latter would be by far the greater affliction for more reasons than one; afflicting the dumb animals, it would paralyze business and ruin what animal food remained—the sheep; and men and animals both being afflicted, the army would be helpless, and the country laid open to the successful invasion of any army. Besides, the suffering of the Egyptians themselves would have a great tendency to cause Pharaoh to relent.

As an evidence of the correctness of our interpretation, God refers to animals of the latter part of this division as "beasts" upon which the boils broke forth,

and in the 14th chapter of Deuteronomy, he mentions the very animals as "beasts."

In the passage under consideration, "Go unto Pharaoh, and tell him, Behold, the hand of the Lord is upon (1) thy cattle which is in the field, (2) upon the horses, upon the asses, upon the *camels*; upon the *oxen*, and upon the sheep" (Ex. 9:4), we notice that the camels, the oxen and the sheep are called "beasts" by God Himself in Deut. 14:4.

"These are the beasts which ye shall eat; the *ox*, the *sheep*, and the goats, etc.

In the seventh verse he mentions the camel under the head of "beasts." Now, since in the second division of this passage from Ex. IX., he specifies the very animals that he, in another part of his divine word, calls "beasts," and in the second affliction of the dumb animals speaks of the affliction being upon man and "*beasts*," we conclude that we have properly divided the word of God and shown that the first affliction of the dumb animals was upon the cattle that ran at large in the field, and that the second affliction was upon the "beasts" that did not run at large. Hence we find that the great "Revelator of the Century" is again found wanting in his ability to prove the negro

a beast, for God calls *camels, oxen, sheep*, etc., "*beasts.*"

To make this very plain, in Ex. IX., God says his afflicting hand shall be on horses, the asses, the camels, the oxen and the sheep. In Deut. XIV. God calls these creatures "*beasts.*" In Ex. IX God says the boils broke forth upon men and "*beasts.*" Therefore, we conclude that these horses, asses, camels, oxen and sheep that were to be afflicted, were the "*beasts*" that were afflicted according to God's word.

Mr. Carroll devotes several pages here to the proof that the Egyptians had negro slaves, and as these were more valuable than cattle, that these "*beasts*" upon which the boils broke forth, were therefore these negro slaves, thus making the second scourge more severe than the first.

Indeed, the second of the two afflictions under consideration was the more severe, not only on account of the paralysis to business by the beasts of burden being diseased, and the deprivation of mutton from flocks of sheep being afflicted, and the danger of the invasion of their country on account of both man and beast of the soldiery being disabled, but as this affliction was upon *man* as well as beast, these negro slaves

—men and women—were likewise affected, which stopped all public improvement as well as domestic pursuits.

We now quote Prof. Carroll's next argument which he makes incidentally in trying to prove that the Israelites possessed negro slaves, which needs no proof, as every person well versed in ancient history will readily admit it; but the proof which he turns aside, as it were, to make—that the negro is a beast—would require more proof than Prof. Carroll is able to make. As we have promised to pulverize every stone in this temple of falsehood we proceed at once to the work:—

“The evidence that the Israelites possessed negroes is found in the following command: And six years shalt thou sow thy land, and shalt gather in the fruits thereof. But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy olive yard.” Ex. 23: 10.) “Here we have additional and positive proof that the beast of the field is not our domestic quadrupeds of draught and burden; these animals will not eat grapes and olives. Be-

sides, it is not supposable that God would require the Israelites to turn their oxen, horses, etc., into their vineyards and olive yards to browse, trample down and destroy them every seventh year. The negro would gather the grapes and olives and not injure the vineyards or olive yards. Besides, a negro will eat the products of the fields, gardens, orchards and vineyards, or anything that a man will eat, and then eat man."—"*The Negro a Beast*," pp. 207, 208.

Now, in the above quotation, the word "beast" cannot mean *negroes*, for beasts are four-footed animals as shown in previous pages. In the 173 places in the Bible in which the word "beast" occurs, not one of them refers to a two-legged animal. Besides, if the word which means a two-legged animal, or *ape*, had been used, it would have been translated ape, since the translators knew how to translate it, and did so translate it wherever he found it. Prof. Carroll says that the "beasts of the field" could not mean our domestic quadrupeds of draught and burden, as these animals will not eat grapes and olives. Of course it does not mean our domestic "*beasts of the field*." We have already seen that the "beast of the field" is the beast that inhabits the forests and plains; and there

are many such beasts that eat olives and grapes, such as the fox, the raccoon, the opossum, etc. Since God in Deut. XIV calls the rabbit, hare, coney, etc., "beasts," of course the raccoon, fox, etc., are beasts; and since they inhabit the "field," such as that in which Esau hunted for game, they are "beasts of the field;" and since they eat grapes, etc., Prof. Carroll, the great "Revelator of the Century," need have no trouble in understanding what it was that got his grapes; but his imagination is so abnormal that it has evidently dwarfed his reason, although the publishers of "The Negro a Beast" call him "the reasoner of the age."

We now approach one of the most absurd arguments, if it may be dignified with the name, that it ever fell to our lot to examine. Prof. Carroll tries to prove that the serpent that beguiled Eve was a negro. He says:—

"Further evidence that our views as to the characters peculiar to man must be materially modified is shown by the narrative of the Fall, as follows: 'Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said to the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the

serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her and he did eat. And the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat?

And the man said, The woman thou gavest to be with me, she gave me of the tree, and I did eat.' And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat. And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." (Gen. III.)

We observe (1) that the tempter of Eve was a beast of the field. This would scarcely have been more clearly indicated had the text read, "Now the serpent was more subtle than any *other* beast of the field which the Lord God had made." (2) It is evident that when Adam gave names to "every beast of the field" with which he was to be associated in the garden of Eden, in his efforts to "dress it and to keep it," the characteristics displayed by this individual led Adam to name it the serpent. This was simply a name given it to distinguish it from the others of its kind. Hence the name serpent no more indicates that it was a snake than does the name of the late Indian chief, Sitting Bull, indicate that he was a bull that habitually assumed the sitting posture. Observe the adroitness

with which this beast approached Eve with the inquiry, "Yea, hath God said, Ye shall not eat of every tree in the garden?" The language employed clearly indicated that this creature was perfectly familiar with the subject of which in pretended ignorance he was seeking information. And when viewed in the light of subsequent events, it becomes plain that this question was a part of a well-conceived and skillfully-executed plan to deceive the woman into violating the law of God. Just here Eve made the mistake of her life; she should have rebuked this creature and sent him about his business. But instead of doing this the unsuspecting woman in the simplicity of her nature frankly replied: "We may eat of the fruits of the garden but of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die."

And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Then, emboldened by his success in gaining the confidence of the woman, the serpent proceeds (1) to assail the word of God; (2) to instill into the woman's heart

distrust of God; (3) to engender in her mind discontent with the lot; (4) to arouse in her the unhallowed ambition that she and her husband "be as gods." As shown by the narrative, the serpent accomplished his iniquitous design. The woman, accompanied by Adam, and perhaps by the serpent, approached the forbidden tree, and took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat.

This reveals the startling fact that it was man's social equality with the negro which brought sin into the world; and it is man's social equality with the negro and the evils which inevitably grow out of it that keeps sin in the world.—"*The Negro a Beast*," pp. 215, 216, 217, 218, 219.

This does not conclude Prof. Carroll's argument (?) but we will answer this before proceeding with the rest.

In the first of this he asserts that the serpent was a beast of the field. After quoting from the Bible the account of the Fall, and referring to that part which says, "Now the serpent was more subtle than any beast of the field," he says: We observe (1) that the tempter of Eve was a beast of the field. This would

scarcely have been more clearly indicated had the text read, Now the serpent was more subtle than any *other* beast of the field which the Lord God made.

Now, dear reader, any school boy or girl that has studied English grammar knows the force of this word "*other*" as used in a comparison. Take the sentence, Man is wiser than any other beast of the field; we see at a glance that this sentence is incorrect as it is equivalent to saying that man is a beast of the field. It should be, Man is wiser than any beast of the field. Again take the sentence, Solomon was wiser than any man; this is also incorrect for it is saying that Solomon was wiser than himself, since Solomon was a man. It should be, Solomon was wiser than any *other* man.

The principle of grammar may be stated thus: The use of "*other*" in a comparison includes the object with the class of things compared, while the omission of "*other*" excludes it. We may say, God is wiser than any man, because God is not a man; but we could not say properly that God is wiser than any *other* man, for he is not a man. Neither can we say the serpent was wiser than any other beast of the field; and the Bible does not so state it, because the serpent was not a beast

of the field. Besides, since we have seen that a "beast of the field" is a beast, or four-footed animal, that inhabits the forest and plains, if it were admitted that the serpent was a beast of the field, it would then be utterly impossible to show that the serpent was a negro as Prof. Carroll argues. He should be more careful how he adds to the word of God as the Scriptures enjoin us against adding to or taking from its sacred writings.

The next statement is that Adam named the negro "serpent" because of his characteristics. He said previously that he was named "beast."

Now God says (Revelation 12: 9) that this serpent was the Devil—Satan; "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Here we do not have to surmise, but have a plain Bible statement, not only of who the serpent is, but of his origin and character. As to his origin, he was cast out of Heaven with his angels; and as to his character, he was a deceiver; and he practiced his first deception in this world on Eve, and is still deceiving.

He has practiced very successfully on Prof. Carroll, in inducing him to abuse "modern Christianity" and actually made an apprentice of him in inducing him to offer his deceptive book to the public. For further Bible evidence as to who the serpent is, see Revelation 20: 2.

"And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

This leaves no room for conjecture as to who the serpent is, for it states plainly that he is the Devil and Satan. The reader can now see what an insane idea Prof. Carroll has; it is not to be wondered at, however, as he studied it for fifteen years—enough to make any one crazy. We should pass from this so-called argument of the "Revelator of the Century," but it may be of interest to the reader to notice some of his insane ramblings. He says:—

"We observe that the first curses which God visited upon the serpent were directed solely at his posture. Had the tempter of Eve been a snake, God's sentence 'Upon thy belly shalt thou go' would have been of no effect; it would not have wrought the slightest change in the posture of the snake; neither would it have oc-

casioned him the least inconvenience. On the other hand it would have placed God in the most ridiculous light, since the only way the snake could go was upon its belly."

In answer to this we will cite the reader to the statements of scientists, whom Prof. Carroll likes so well to quote *when it suits him*, that the serpent or snake once had hind legs and hence walked upright.

Darwin says:—"The boa constrictor has rudiments of hindlimbs and of a pelvis, and if it be said that these bones have been retained to complete the scheme of Nature, why, as Prof. Weismann asks, have they not been retained in other snakes, which do not possess even a vestige of these bones?"—*Darwin, Origin of Species*.

The reader will remember that Darwin brings this statement not to support Scripture, but his own theory; nevertheless it harmonizes with the penalty placed upon the serpent: "Upon thy belly shalt thou go," etc. Also Hæckle says:—

"But some serpents, viz., the giant serpents (*Boa Python*) have still in the hinder portion of the body some little useless bones, which are the remains of lost hind-legs."—"*Hæckel, History of Creation*," Vol. I., p. 12.

This is likewise from one of Prof. Carroll's "pets" to whom he refers the reader as authority. If we reject it we must reject all references made to this author and his kind which would demolish the book called "The Negro a Beast," by Prof. Carroll, and if we accept it, the argument under consideration is ruined, and the serpent was a snake with the Devil's spirit within to furnish language and reason, as in the cases of persons possessing devils who prompted them. To illustrate the point as to devils being in people as in the snake and making the one possessed speak as they directed, or in other words using the organs of the one possessed as they chose, see the evangelical writings of the New Testament, where several instances occur. We quote one which will be to the point:—

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine

feeding. So the devil besought him saying, 'If thou cast us out, suffer us to go away into the herd of swine.'

Here the devils did the talking from within the one possessed, just as from the snake in the temptation of Eve. There need be no difficulty in understanding this subject, and there is certainly no use in inventing a negro tempter for Eve when the Bible plainly teaches that it was a snake, possessed of the devil's spirit talking from within the serpent. And as the giant serpent (Boa Python) once had hind legs, they, of course, walked upright; but on account of the curse they dropped their legs and crawled upon their bellies.

One may say, why should God curse the serpent and place upon him a penalty for doing what he could not help? The question can only be answered by citing the numbers of instances in both the Old and the New Testaments where this has been the case. All the antediluvian animals except those that Noah saved in the ark, were drowned on account of the sins of man, which were unavoidable, so far as the beasts, fowls, etc., were concerned. God's ways are past finding out!

We now return to Prof. Carroll's argument (?) in which he has labored so hard to prove that the tempter of Eve was a negro. He says:

"It should be unnecessary to state that God's curses upon the tempter of Eve were confined to this offending beast, and did not extend to the rest of the negroes, since they were not parties to his crime."

Here Prof. Carroll bethought himself that some thoughtful person would ask, Why does not the negro go upon his belly now, since the negro was the tempter upon whom the sentence was placed? and seeing that he would be completely checkmated, he invents this absurd way of escape; but it will not do, for all the other curses both upon the tempter and upon Adam and Eve were perpetuated and, of course, this would be perpetuated also, and if the negro had been the tempter, he would have been going on his belly to-day.

Another passage that is very convincing to the disciples of Prof. Carroll occurs here, showing plainly that the "beast" has a hand, and is therefore not a four-footed animal. The trouble is they read it in Carroll's book instead of the Bible; and Prof. Carroll takes pains to change the meaning by changing

the punctuation. Here's what Carroll says:—

“Thus the Bible describes (1) a beast whose habitual posture is erect; this necessitates a well formed leg and foot; (2) a beast with a hand. God said to the mountain at Sinai, There shall not a hand touch it whether it be beast or man.” Ex. 19: 13.

Let us stop here and show the dishonest dealing of Prof. Carroll with God's word. Three stars, or asterisks, are inserted, and language omitted in such a way as to exclude a very significant semicolon. We will put the extract as Carroll has it, beside the same passage as the Bible gives it, and let the reader judge for himself of the fairness of Prof. Carroll. Here they are; Carroll says:—

“There shall not a hand touch it * * * whether it be beast or man.”

The Bible says:—“There shall not an hand touch it, but he shall be surely stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.”

This presents the matter in a very different light. Carroll makes it really look as though the beast had a hand; but when we read it from the Bible we find that no hand of man should touch it under penalty

of being stoned to death or shot through, and that whether it be beast or man that should touch it, it should not live. Woe unto him who wrests the Scriptures to his own destruction!

In this paragraph Carroll sums up what he claims to have proved:—

1. An erect beast, the tempter of Eve. The Bible says the tempter was a serpent, the Devil, Satan, and not a beast at all, as the want of the word "other" would exclude the serpent from being a "beast of the field," as shown on a previous page.

2. "A beast with a hand"—Carroll says. His Scriptural proof is a wicked distortion, as shown above. The Bible does not hint at such a thing.

3. "A beast with articulate speech." We have shown how the devil speaks from one possessed, whether person or snake.

4. "A beast with mental capacity." We have likewise explained this in the same context.

5. A beast with which man may associate himself carnally and produce offspring which will at once be indefinitely fertile, and capable of appreciating and utilizing all the arts of civilization. In previous pages he added to this wild assertion, "And be taught a knowledge of God."

All this in opposition to the law of hybridity by which God has said to the different orders, "Thus far and no farther;" all this in opposition to the fact that this amalgamation—if it were possible—would result in flesh between man and beast which would be neither the flesh of men, of beast, of birds, of fishes, but would be a fifth kind of *flesh*. But Paul said there are only four, and these were the four that we find in the first chapter of Genesis were originally created; all this in spite of Christ's teachings that such as could be taught a knowledge of God should be baptized and in spite of the fact that under God's own direction a negro was taught and baptized, and if the negro was a beast, God was a blunderer.

My reason for wanting to impress the reader with these five points claimed by Professor Carroll, and to remind him of the fact that we have fairly disproved every one of them, is that for the remainder of the book—"The Negro a Beast"—he considers these points proved and uses them as a basic support for future argument. The reader will kindly remember that we have met Prof. Carroll on every argument and pulverized each stone in his temple of falsehood. We have met him on metaphysics, on reason, on history,

on science and on the Bible, and have pricked every bubble he has blown from his toy pipe thus far; and sent up in smoke the pyrites he has been fifteen years in gathering under the delusion that it was gold ore. And yet with these glaring absurdities he presents himself before the reading public, and confidently assails the church of Christ against which we have the promise that the gates of hell shall not prevail.

How man will abuse his frenzied brain,
Distort God's word again and again,
 Besmirch fair Science with mud and with mire,
 Stirred up in a pool of extremity dire,
To prove the impossible, prove the untrue,
And rob lovely Truth of her right and her due;
 When Honesty easily sets all aside.
 To these efforts so false, may all ruin betide.

CHAPTER VI.

Jonah at Ninevah—Carroll's argument that the beasts were negroes—The same answered—A summing up of arguments pro and con—God's blundering according to Carroll—Carroll vs. the Bible—Infidelity, concealed and open—What Christianity has done.

The remainder of this wonderful book, "The Negro a Beast," contains nothing that we have not thoroughly refuted, except some matter in Chapter III., relative to the Negro's originating in the family of Noah (which we shall take up in its proper place), and an argument (?) with which the book closes, and which is as follows:—

And the word of the Lord came to Jonah the second time, saying, Arise, go unto Ninevah, that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went unto Ninevah, according to the word of the Lord. And Jonah began to enter the third day's journey, and he cried and said, Yet forty days and Ninevah shall be overthrown. So the people of Ninevah believed God and proclaimed a fast

and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Ninevah, and he arose from his throne and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Ninevah by the decree of the king, and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? (Jonah 3: 1, 2, 3, etc.)

We observe (1) the broad distinction made between the "herds and flocks" (cattle) and the "beasts." (2) That Jonah never charged the people of Ninevah with any offence whatever. He simply proclaimed the judgment of God, that in forty days Ninevah should be overthrown. (3) The king never questioned the authority of Jonah; neither did he doubt the power of God who sent him. (4) The king expressed no surprise at this threatened visitation of God's wrath; made no inquiry as to the cause of the trouble and

the justice of God's judgment, by proceeding to rectify the evil. Hence, he issued his edict that all business should be suspended, even the feeding and the watering of the herds and flocks; and that all the energies of "man and beast" should be concentrated in an effort to appease Divine wrath, and thus save the city. (5) The king fully realized that it was the criminal relations existing between the men of Ninevah and their beasts, that had brought their city to the verge of destruction under Divine judgment. This is demonstrated by the fact that he had identically the same penalty upon man and beast. Each was required to observe a fast; each was to be covered with sackcloth; each must "cry mightily unto God," each must "turn from his evil way," and "from the violence that is in their hands." Thus it is shown that the beasts were compelled to do identically the same things which the men of Ninevah did in their efforts to appease the wrath of God and save the city. "And God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." (Jonah 3: 10.)

This act of God's clearly demonstrates that it was the criminal relations existing between the men of

Ninevah and their beasts which led him to issue his judgment against the city; but when "man and beast turned from their evil way, and from the violence that was in their hands, God repented of the evil that he had said he would do unto them; and he did not." We are thus taught (1) that there were beasts at Ninevah with which the men of Ninevah held such criminal relations as brought that great city to the verge of destruction under the judgment of God. (2) That these beasts, like the men of Ninevah, could understand the nature of the Divine judgment. (3) That these beasts, like the men of Ninevah, understood and appreciated the full import of the king's edict, and obeyed it. (4) That these beasts, like the men of Ninevah, covered themselves with sackcloth as an evidence of their grief for the crime to which they were parties. (5) That these beasts, like the men of Ninevah, cried mightily unto God, thus demonstrating their possession of articulate speech. (6) That these beasts, like the men of Ninevah, turned "every one from their evil ways," and from the violence that was in their hands. (7) These beasts, like the men of Ninevah, had hands.—"*The Negro a Beast*," pp. 277, 278, 279, 280.

We have now quoted Prof. Carroll's last argument, used to prove that the negro is a beast, and as we are anxious to relieve ourselves of such a disgusting task, we proceed at once to notice this so-called unanswerable argument.

The premise is faultless as it is the third chapter of Jonah, plain and simple; and for a wonder, coming from the hand of Prof. Carroll, it is not changed or distorted in its reading. But the conclusions are very absurd. The first is: "That there were beasts at Ninevah with which the men of Ninevah held such *criminal relations* as brought that great city to the verge of destruction, under the judgment of God."

Now, any one who reads the book of Jonah expecting such a suggestion to be found as a criminal relation between man and beast, will be doomed to disappointment; nor will he be able to find in this argument (?) of Prof. Carroll a single logical deduction for such a conclusion. We find only Carroll's ungrounded assertion. There is no more reason for concluding that the sin of the Ninevites was a criminal relation with beasts than that they were building a second tower of Babel. On the other hand there is a strong probability that their offense was idolatry.

As Prof. Carroll offers not even a shadow of argument to prove this assertion, we, of course, offer none in refutation; but merely call for his proof.

His argument number 2 is, that these beasts could understand the nature of the Divine judgment. His number 3 that these beasts understood the king's edict. His number 4 that these beasts covered themselves with sackcloth as an evidence of their grief for the crimes to which they were parties. His number 5 that these beasts cried unto God. His number 6 that these beasts turned from their evil way. His number 7 that these beasts had hands; are all based on the circumstance that the language of the text contains a slight rhetorical error in not separating the expressions (1) "but let men and beast be covered with sackcloth, and (2) Let the men cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands."

It is easy to see that here as elsewhere in the Bible a distinction is drawn between the "herds and flocks," and the "beasts" of burden which the people kept near them for domestic purposes. Men, herds and flocks, and beasts of burden and of domestic use, were all to fast; but the herds and flocks were too numerous to be

covered with sackcloth; the men covered their beasts of burden and of domestic use with sackcloth and robed themselves in the same, and these men cried aloud to God and turned from the evil that was in *their* hands. Were it not for our promise to answer everything in Carroll's book with argument, we would here only use the ridicule which such absurdity so justly merits. The idea of beasts crying to the Lord, and having hands!

We have shown that "beasts" mean four-footed animals; that those that inhabit the forests and plains are "beasts of the field;" that those that are the property or *chattels* of men are cattle; that those kept near at hand for domestic purposes are generally called "beasts," only; that those that run at large are often called "flocks and herds." In this case, the king of Nineveh issued an edict for the cattle at large to be brought up and for them and the beasts of domestic use to be made to join in a fast. Their domestic "beasts" were to be covered with sackcloth, as the men were, and the men were to cry aloud to God, and to turn from their evil way, and from the violence that was in their hands.

Since the Bible leaves no doubt as to what creatures are beasts, as we have shown that it calls the ox, the ass, the camel, etc., beasts, we can say of a certainty that beasts have no hands and cannot cry with articulate speech, and that therefore the men and not the beasts were to do the crying referred to in the text and to turn from their evil way, and from the violence in their hands.

As further evidence of this, beasts are not responsible to God, and therefore could not have been parties to crime, as Carroll says. We quote this "revelator" on this point:—

"Man alone was created in the image of God; the fish and fowl and beast, like the plants, were made after their kinds. Man alone is responsible to God for his acts; the lower animals are responsible to man, under whose dominion they were placed in creation, etc."—*"The Negro a Beast,"* p. 38.

If this is true—and it is—the whole argument under consideration falls to the ground; for why should the beast—even if he could—cry to God for mercy? or why should he be required to turn from the violence in his hands if he had any hands? It was well to cover the beasts in sackcloth on this occasion to

show man's contrition, just as we put crape on the door to express the solemnity of mourning. Then we object to the conclusions Prof. Carroll deduces, for the reasons given above, and especially because the beasts have no hands, and cannot cry to God in articulate speech, and not being responsible to God they have no reason to do so.

We will now collect together some of the absurdities taught thus far, that the reader may have a synopsis of them and their refutations.

1. Prof. Carroll declares there are only two schools which propose to explain the existence of the heavens and the earth, with all the phenomena which characterizes each—the School of Divine Creation, and the Atheistic School of Natural Development.

We find Prof. Carroll denouncing the latter and saying throughout his book that the churches' belief in it has driven Christianity from the face of the earth, yet he bases most of his argument on the teaching of this school, and refers the reader to Darwin, Huxley, Haeckel, and others as authority; but he "out herods Herod," and when they fail to find the negro other than human, he takes their writings and tries to twist what they say to prove him a beast.

He says that the atheistic scientist is one who tries to mix the Bible teaching with the idea that man is an ape. Then he takes the black *man* and labors to show that the Bible teaches that he is an ape; thus, by his own definition showing himself to be an atheistic scientist.

2. He says that the beast has no soul—a popular opinion—but that the “breath of life,” which man possesses to the exclusion of the beast, is a part of God Himself, and is therefore an immortal soul possessed only by man.

We gave chapter and verse (Gen. 7: 15) showing that all animals have the “breath of life,” and therefore an immortal soul.

We also gave Job 12: 10, showing that *every living thing* has an immortal soul. We also established this by the principles both of physics (the conservation of forces), and of metaphysics (non-annihilation).

As his aim was to lay down a premise upon which to base the conclusion that the negro has no soul, we thwarted him in this and proved that, whether he be man or beast, he has an immortal soul.

3. He claims to prove that “man is a creation as separate and distinct from the fish and fowl and beast,

as he is from the plant or the planet." Then as if man could beget offspring from the plant or the planet, he says there is a beast by which man may beget offspring indefinitely fertile, etc., thus contradicting himself *flatly*.

He gives I Corinthians 15: 39, to prove that man is a distinct creation separate entirely from the beasts, fishes and birds, which is a correct view. This passage reads: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." But after showing that Paul found in his day only these four kinds of flesh, which, by the way, were the four mentioned in the first chapter of Genesis as the four kinds originally created, he shows that by man amalgamating with the beast the land was filled with their amalgamated offspring which, he says, was neither the flesh of beast or man; it was then, of course, a fifth kind of flesh, and so he contradicts Paul after calling him in as a witness.

We have shown that as the inspired writer says there are only four kinds of flesh (those originally created), and as the amalgamated flesh of the negro and white race is and has been in the land for thou-

sands of years, therefore this amalgamated flesh belongs to one of Paul's four classes; and as he is neither beast, bird, nor fish, he must be *man*.

Carroll denies that he—the mulatto—is either beast or man (see "The Negro a Beast," pp. 113-114), and hence contradicts Paul, his witness, who says there are only four kinds of flesh.

4. His deductions from comparative anatomy set forth by "atheistic scientists," likewise work his ruin, since while they show resemblances of the negro to the ape, the approximation to the human in these very points is so much closer than to the ape, that these scientists abandon trying to make the negro the "missing link" and class him as human. The comparative brain weights show him about seven times as near the man as to the highest order of ape. Thus is his own battery again turned against him.

5. He states that matter, mind, and soul are distinct creations and that each of these creations has its corresponding side or part in the male and the female procreative germs, and that the beast germ has the matter and the mind creation, but not the soul creation; and hence that in the sexual act of man and beast, two of these in the beast can unite

with the corresponding two of the man and produce offspring wanting in the third creation—soul.

We proved that (1) mind was not creation but is an attribute of the soul, since the Bible shows that we *think* with the soul, *remember* with the soul, *will* with the soul, etc.; and (2) that if two of these creations in the one sex, uniting with two of the corresponding kind in the other, will produce conception and offspring, then by a natural accident in fertilization, which often occurs in many ways, the two, say mind and matter, of one sex in human beings might fertilize the corresponding creations in the other sex, while the third—the soul—might miss. Thus there would be born *soulless human beings*; or mind and soul uniting, and matter missing, there would be born bodiless human beings! By this theory of his also, since the parents impart the mind and soul to the child, it can be done only by part of that of the parent being transmitted to the offspring; this requires a division only on the hypothesis that these so-called mind and soul creations are *substantial essences*. Now, for argument's sake we will suppose this to be true; then in the formation of the procreative germ in each sex, a very small part of the mind substance,

and of the matter, and of the soul substance, of the man or the woman are taken from that of the parent; these particles taken must of necessity be infinitesimal. After conception, in which these so-called creations in the male have united with those in the female germ, the matter part is made to grow by material food digested and assimilated by the mother; but what is to furnish a corresponding growth in each of the other so-called creations? Since there is no way for them to grow, and as we showed in our first chapter that the soul permeates every part of the body, then in the first generation this soul substance must become very attenuated, or thin, so to speak. When this attenuated soul parts with its very small portion, and the mind likewise gives off its little mite to form the procreative germs for the second generation, there would be but little soul or mind in the third generation, and after several of these divisions there would be so little of either soul or mind that it would be worthless. Upon a careful calculation, allowing that the parents imparted one-fourth of their own soul and one-fourth of their own minds, we find that the one-hundredth generation would have only the 1-1,116,700,203,157,979,981,456,-

633,757,926th part of the mind and the soul of the original parents. This would go back no farther than the commencement of the Roman Empire, to say nothing of running back to Adam and Eve. How weak the mind of the present generation, and how attenuated and worthless the soul would be according to this absurd theory of reproduction by which Carroll tries to show that the amalgamated offspring of the Whites and Blacks have no souls.

The truth is, the germs of procreation contain no so-called creation except matter; and at a certain stage of development God imparts to the embryo a soul; it then begins to show signs of independent life, and the mother is conscious of its movements.

A recognition of this truth explains the Bible statement that every living thing has the "breath of life," which is nothing more or less than part of himself which God imparts to every living creature. This alone would prove that animals have immortal souls; for we have just shown that the parents cannot impart soul to offspring, and as God imparts this spirit, this life, this soul, it is a part of Himself and hence immortal, whether in man or beast.

6. Prof. Carroll attempts to show that God's reason for not accepting Cain's offering as He did Abel's was that Cain was living with a "negro paramour." The Bible teaches, as we have clearly shown, that it was because Abel's sacrifice was offered in faith, and Cain's was not; and as "whatever is not of faith is sin," therefore *sin* lay at Cain's door, and not a negro paramour. Carroll actually ignores Cain's great sin—the murder of his brother—and bases the whole curse on the sin which he terms "going after strange flesh." He perverts the writings of Jude to try to prove the absurdity, and by omitting from Jude's writings certain parts, and by terribly wresting the Scriptures, gives them the poor appearance of saying what he wants them to say. All this we have thoroughly exposed.

7. He makes Cain's wife a negress for the reason, also, that there was nobody else for Cain to marry; forgetting that as people lived so long at that time, the world was well peopled long before his death and there were many from whom he may have chosen a wife.

8. He tries to prove that the red race as well as the yellow, brown, etc., are produced by an amalga-

mation of the white race with the black. We proved that God says that Adam was a red man, that antiquarians, including Josephus, say he was a red man, that peoples that are known to be in the direct line of descent from Adam through Seth, through Noah, etc., are red men; and hence that argument goes overboard. We have also called attention to the fact that no straight-haired Indian is ever born from the amalgamation of the white and the black races.

9. He asserts that the word "Beast" as used in the Bible always means a biped—an ape. We have shown in the 173 places in the Bible where the word is used, it never means any such thing, but always means a quadruped, or four-footed animal. We also give quotations from the Bible where God calls four-footed animals, as oxen, sheep, etc., "beasts."

10. He asserts that the negro was the beast of the field. We have shown the absolute impossibility of such a conclusion. He abused "modern Christianity" for preaching the gospel to the negroes. We have shown by his admission that as they can be taught a knowledge of God, they are fit subjects of Christian baptism, as Christ commanded his apostles to "teach all nations" and to baptize such as they

taught. We also proved that a negro was taught and baptized by God's own direction.

11. He takes the position and tries to prove that the tempter of Eve was a negro. We have given chapter and verse showing that God says it was "that old serpent, the Devil and Satan," and we prefer to let God be true and every man a liar.

We will now proceed to notice more of the broad assertions of this "Reasoner of the Age," this "Revelator of the Century."

His eighth chapter has for its heading this language:—"It was not God's original plan that his Son should be crucified, but amalgamation and disobedience of the human family made it imperative."

Compare this statement with Rev. 13:8. "And all that dwell upon the earth shall worship him [God's Son], whose names are not written in the book of life of the *Lamb slain from the foundation of the world.*"

Here we see that God was not surprised into the sacrifice of his Son by amalgamation as Carroll would have us believe, but it was arranged "from the foundation of the world," long before a mulatto negro was thought of.

Corroborative of this we have also I Peter, 1: 20, as follows: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

We might give many passages to prove contradictory to Carroll's statement that "It was not God's original plan that his Son should be crucified, but amalgamation and disobedience of the human family made it imperative," but if one would not believe these very plain Bible statements, he would not believe though one should rise from the dead and tell him.

Prof. Carroll makes God a great blunderer; according to his theory, God created four distinct kinds of flesh; the flesh of men, the flesh of beasts, the flesh of birds, and flesh of fishes, and placed between their procreative germs no attraction for each other so that hybridization was impossible; but for some unaccountable reason he creates one beast so humanlike as to deceive mankind from the beginning till in the latter part of the nineteenth century, when this great "Revelator" was born to tell them the secret that God has been keeping so long, viz.: that this humanlike creature is not human, but a beast. He says God made this beast with such procreative pow-

ers as to amalgamate with human beings. Of course he did this by placing between the procreative germs an attraction, such as exists between those of the same species; and this "revelator" fails to tell us whether it was in a mischief-making spirit, or by mistake, that God did this; but at any rate this worked the ruin of all his handiwork. By this blunder (making this beast so much like a human, and not telling man any better) Cain was a murderer and was lost here and hereafter. Yet God never told Cain what was the matter; he even said "*sin* lieth at thy door," when he could have made Cain wiser by saying, "A negress lieth at thy door." To fool Cain further, God referred to this negress in the masculine, by using the pronouns "his" and "him." Then as if pleased with the course of Cain he marries him to this negress and then curses him and banishes him from his country with his negro wife to beget an amalgamated offspring to curse the earth. Notwithstanding this having a negro companion, this social equality with the negro was such a heinous offence to God as to cause him to overlook Cain's murder of his brother as no sin worthy of consideration, yet when Moses married a negress, as we have clearly proved, God smote Mir-

iam with leprosy for being offended at the same sin in Moses. Strange partiality in a God that is "no respecter of persons." In Cain's case he curses and banishes, and in Moses' case he afflicts the sister for objecting.

According to Carroll, this blunder in creating a beast with power to amalgamate, and never letting any man know of such a thing, the human race, by amalgamating with this beast, so offended the Lord as to cause him to disregard the idolatry of the antediluvians, and to destroy the whole creation on account of amalgamation. All this was caused by slipping in a beast on man so resembling man that he was mistaken for a human being, and wantonly creating in this beast a power of hybridizing with man. As God had been calling four-footed animals beasts, and some human beings had shamed God's image by lewd social equality with these four-footed creatures, they mistook his command not to "lie with beasts," thinking the command had reference to their practice with four-footed animals. Had God not been such a blunderer, he would have said "thou shalt not lie with the negro," and man would have understood him.

Prof. Carroll says that all the ancient civilizations of man were destroyed by this amalgamated progeny. This, of course, was caused by God's having created this one beast and failing to let man know it was a beast. This one blunder on God's part was the cause of it all, if Carroll is correct.

Finally God has come to earth to die! not that "The seed of the woman shall bruise the serpent's head," not that "As in Adam all died, so in Christ shall all be made alive." Oh no! It was to try to stop this amalgamation, Carroll says, and contrary to the original plan of God, notwithstanding "He was as a lamb slain from before the foundation of the world," this comparatively recent development requires the crucifixion!

Strange that Jesus never said anything about it while here, nor left any instruction relative to it, while it was his whole mission, according to Carroll. We do not believe in amalgamation any more than Carroll does, but what seems strange to us is, if this was the great cause of man's temptation and fall, as Prof. Carroll teaches, and of the flood, and of the death of our Saviour, that he did not come out in unmistakable language and denounce it as he did other sins.

But this is not the end of this blundering ; for notwithstanding the prophet said that the highway to holiness would be so plain that the way-faring man should not err therein, yet the heinousness of the crime was not denounced in unmistakable language. In fact, it was left for a "revelator" two thousand years after the crucifixion to reveal God's purpose in the death of His Son. This "revelator" was Prof. Carroll.

This revelator reveals that the tempter of man was a negro.

The Bible says the tempter is the Devil.

This revelator says Cain's sin was a negress.

The Bible says it was a lack of faith.

This revelator says amalgamation caused the flood.

The Bible teaches that idolatry and general wickedness was the cause.

The revelator says Christ died because of amalgamation.

The Bible teaches that it was because of the Adamic sin.

This revelator says amalgamation has swept Christianity from the face of the earth.

The Bible says "the gates of hell shall not prevail against it."

We say this "Revelator of the Century" has a bad case of amalgamation on the brain. It is no wonder that infidelity is abroad in the land when such books as "The Negro a Beast" are allowed to be placed before the reading public. He is not the most dangerous who is most open and declared, but on the other hand he who is most covert and yet no less active is most to be dreaded. He who makes a formal declaration of war, and hurls the javelin of defiance across the border line, gives us an opportunity to prepare for war; but he who conceals his forces within easy range and comes forward as an ambassador of peace, is the one from whom we may expect the greatest danger. Likewise infidelity that is open in its attacks is not so much to be dreaded as that of an insidious character which sneaks in under the disguise of friendship to the cause of Christianity, but having a zeal for its correction and improvement, and at the same time teaching such absurdities as to cause God to appear so ridiculous that the superficial thinkers are disgusted with Him: and these secret enemies to Christianity, holding up as a shield their would-be zeal for

the cause, make such charges against it that the ordinary mind is inclined to turn away in disgust. Of all the contemptible characters, it is he who shoots from concealment his envenomed darts into the bosom of Christianity. We do not dread the attacks of an Ingersoll, for he was unable to conceal his consciousness of the blessings of Christianity, and the fact that his course was taken for mere financial gain, and the applause of the unreasoning reasoners (?) of the world of infidelity.

While Tom Paine inflicted some serious wounds, perhaps greater ones than any other openly avowed infidel, yet his works effected not half so much mischief to Christianity as the undermining influence of such as pretend to believe in Christ and the teachings of the Holy Scriptures, yet by their pernicious teaching bring God and the Bible into ridicule.

In 1800, President John Adams received a letter from Germany, offering to send over a number of schoolmasters, poets, painters, etc., all of them disciples of Tom Paine. President Adams promptly replied: "I had rather countenance the introduction of Ariel and Caliban with a troop of spirits the most mischievous from the fairy land." In his message he

states the danger to our country through the insidious attacks of infidelity, thus: The most precious interests of the United States are still held in jeopardy by the hostile designs and insidious arts of a foreign nation [by this foreign nation he meant France], as well as by the dissemination among them of those principles subversive of the foundation of all religious, moral, and social obligations, that have produced incalculable mischiefs and misery in other countries.

Bishop Galloway says:—"The one man whose coming to America was more to be deplored than any other was Thomas Paine. His political writings gave him fame and influence, but his coarse and vulgar skepticism made him in the end the shunned and despised of all American decency."

McMaster says:—"We doubt whether any name in our Revolutionary history, not excepting that of Benedict Arnold, is quite so odious as the name of Thomas Paine. Arnold was a traitor; Paine was an infidel. * * * Since the day when the 'Age of Reason' came forth from the press the number of infidels has increased much more rapidly than before the book was written. The truth is, he was one of the most remarkable men of his time. It would be a diffi-

cult matter to find anywhere another such compound of goodness and badness, of greatness and littleness, of so powerful a mind left unbalanced and led astray by the worst of animal passions. * * * * Of all humankind he is the filthiest and nastiest, and his disgusting habits grew upon him with his years. In his old age, when the frugal gifts of two states which remembered his good works had placed him beyond immediate want, he became a sight to behold. It was rare that he was sober; it was still rarer that he washed himself, and he suffered his nails to grow till, in the language of one 'who knew him well,' they resembled the claws of birds. What gratitude was, he did not know."

Kishub Chunder Sen, of India, said:—"I fear for my countrymen that they will sink from the hell of heathenism into the deeper hell of infidelity."

Lord Macaulay said:—"Whoever does anything to depreciate Christianity is guilty of high treason against the civilization and mankind."

What a verification of this truth was the "Reign or Terror" in France, "that bloodiest chapter in the history of the land of revolutions and counter revolutions." Bishop Galloway says: "Blatant infidelity

precipitated that storm of pitiless fury. The National Assembly passed a resolution deliberately declaring 'There is no God;' vacated the throne of Diety by simple resolution, abolished the Sabbath, unfrocked her ministers of religion, turned temples of spiritual worship into places of secular business, and enthroned a vile woman as the Goddess of Reason. Now, instead of larger liberty and wiser laws and more perfect peace and greater commercial and industrial prosperity, the days of anarchy and terror had just begun. That very night the storm burst, and the streets of the world's fairest city ran red with the blood of the proudest chivalry of France."

Christianity was born in the midst of a Jewish infidelity that sought the life of the babe in the manger; that crucified the Saviour in whom they found no guilt; that persecuted the saints even unto death, and cried out in thunder-tones against it to future generations. The future world was not heedless of the cry, for persecutions were long and bitter, but in spite of them Christianity marched on from victory to victory until at last the Roman Empire dragged her into the amphitheatre and having closed the gates, sprang into the arena before her, thirsting for her death. Long

and bitter was the contest, but when the gates were reopened she stepped forth, triumphant indeed, but her garments were stained from her baptism of blood, and bowing her down was the weight of superstition and of Romish dogmas, and her footsteps were in the slippery slime of papacy.

Notwithstanding the enormity of her burden, and the danger of her walk, she carried also the literature and learning of the times down through the Dark Ages till Luther and other great reformers lifted her load of superstition and Romanism, and cleansed her way of papacy. She brought about the Revival of Learning, and a new and higher civilization.

Upon the discovery of America Christianity began the work of colonization. But she had not yet freed herself from Romanism, which, unlike Protestantism, is non-progressive. Romanism discourages individual thought, Protestantism encourages it; Romanism retards the work of general and liberal education; Protestantism advances education in all departments; Romanism favors despotism, Protestantism favors liberty.

Lord Macaulay says:—"Whoever passes in Germany from a Roman Catholic to a Protestant princi-

pality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic, the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil.

“The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise.”

Observation teaches us that what was true of America in Lord Macaulay's day, in this respect, is true to-day. So we see that Christianity still is much fettered, but in spite of all difficulties, she went on with the work of founding one of the grandest nations on earth. Every colony had the element of Christianity in its foundation.

Bancroft says:—“It was neither commercial enterprise nor royal ambition which carried the power of France into the heart of our continent; the motive was religion. Religious enthusiasm colonized New England, and religious enthusiasm founded Montreal, made a conquest of the wilderness, on the upper lakes, and explored the Mississippi.”

The Virginia colony was an avowed measure of religious propagandism, and the first house built after their arrival was a place for Christian worship. The Plymouth colony likewise was for church reformation and for the propagation of the gospel in America. The Massachusetts Bay colony, its younger sister, had the same purpose in reality. Of the Connecticut colony, Dr. Baird says: "They, too, carried the ark of the Lord with them and made religion the basis of their institutions." The New Haven colony adopted the word of God as their law, in solemn covenant. Roger Williams, the apostle of "soul liberty," founded the colony of Rhode Island, and Lord Baltimore, a zealous, but liberal, Catholic, founded Maryland colony, with its first law providing that "no person within the province, professing to believe in Jesus Christ, shall be in any way troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof."

It is not the aim of this book to trace the settlements in America. Suffice it to say that, "They were all borne of a common purpose, impelled by a common impulse, and sustained by a common hope."

Likewise the laws of the colonies were based on the rules of the Christian religion—the Bible. Bishop Galloway says: “The Christianity of the colonists taught the supremacy of conscience, the sovereignty of the individual, the inviolability of private rights, the sacredness of human life, and the brotherhood of man. Out of these cardinal doctrines came the fundamental principles of our republican government; liberty, equality, fraternity, and the protection of life and property. Religious liberty created and sustained an inexorable demand for political liberty. Freedom of conscience claims the right of free speech and personal independence.”

The blessings of this same Christianity, hated so by the infidel world, do not stop here, for education, whether primary, secondary, or collegiate, owes its establishment and promulgation to the Christian religion. An eminent writer has said: “The common school system of the United States, now so highly prized, and so distinguishing a feature of the educational scheme of the nation, owes its origin to the church. The Christian colonists first devised and fostered it, and made distinctive religious teaching therein, the chiefest concern. * * * The story of one

colony is the story of all; to the church the school owed its birth; and to the minister the children of almost every parish had to look for intellectual training, as well as spiritual instruction."

With reference to the higher schools Dr. Baird has said: "A large proportion of the grammar schools and academies in the United States, whether incorporated or not, are under the direction and instruction of ministers of the gospel of different evangelical denominations. But Christianity, though burdened, as we have seen, stops not here; not satisfied with founding the common school and the academy, she proceeds to greater blessings in the establishment of our colleges. Harvard College was born of Christianity. For the first one hundred and thirty years of its existence every president but one was a minister of the gospel, and three-sevenths of its graduates were ministers. William and Mary College next came into existence, championed by the Rev. Dr. James Blair. Yale College was founded by Congregationalists. Columbia College, known as King's College until 1784, was founded by Episcopalians; Princeton by Presbyterians; Brown University by Baptists; Rutgers by Dutch Reformed Church; Dartmouth by Congrega-

tionalists; Hampden Sydney by Presbyterians. It would consume too much time to tell all that Christianity has done for education; and still the blessings of Christianity, on whom Prof. Carroll would lay violent hands, stop not here. That which she has done and is doing for society is even greater than her works enumerated above. The ennobling virtues of the Christian religion are well told by a distinguished native of India, a Parsee scholar, who says: "One need not be a Christian himself to be able to see that Christianity has tended powerfully to humanize one of the least of the races of men. In its essence it ought to exercise a three fold influence; to humanize, to liberalize, to equalize. This, to me, is a very great achievement. Other religions have their special merits, but none of them claims to have rendered this three fold service to the race."

Mohammedanism requires an intellectual slavery; its harem requires a domestic slavery; its state requires a religious and civil slavery. Buddha hated life and preached a gospel of annihilation; and from his preaching was born a religion that paralyzed its votaries socially, making "celibacy the loftiest state, and mendacity the highest idea of life." Confucian-

ism, born of Confucius, has for its cardinal doctrine, the worship of ancestors. It opposes progress, abhors all new things as untrue, and teaches man nothing of his relation to God. Hinduism suppresses the development of individuality and independence of character; it brutalizes the conscience and destroys all moral distinctions; it reduces society to the hopeless condition of caste. In the language of a distinguished Parsee scholar, "O Caste, thou inexorable tyrant, what hope is there for India while thy Juggernaut wheel is grinding man's best nature out of him."

On the other hand, Christianity teaches that every man is a sovereign. It exalts the individual, places the crown of a king upon every human brow, and the crozier of a priest in every human hand. It abolishes tyranny, encourages liberty and elevates man from the condition of degradation to a close proximity to the condition of the angels. It honors woman, encourages her education, and champions her purity, that her influence may flow out through the currents of industry, commerce, politics and religion, for the betterment of the race. It kisses the brow of the bereaved mother, whether peasant or princess, and breathes into her soul a spirit of peace. It gives

courage to the man who must battle with misfortune; it shines as a beacon light to life's mariner, and, standing upon the eminence upon which God has placed her, Christianity points the world "lost in the fogs of ignorance and superstition" to the kingdom of eternal light. Yet this is the heaven-born principle at which atheism and infidelity sneer and scoff. This is the principle that raised Europe from a condition of barbarism to her present status. This is the principle which, though burdened with Romanism, led Columbus to the discovery of the New World, and caused him to set up the Christian cross in the name of his sovereign.

This is the principle which, fettered with Romanism and sectarian bigotry, struggled beneath her load and founded the grandest nation on the face of the globe. This is the principle that gave the laws to the colonies, the infant states of our Union. This is the principle that founded common schools, academies, colleges and universities, that men may be free by an intellectual development which would enable them to throw off all hindrances to the millennial age. This is the principle that has done so much for the elevation of our social and political standard. This

is the principle that whispers peace, hope, comfort, and consolation to every individual soul that will permit it, and sends the gospel to the uttermost parts of the earth for the betterment of all races, whether white, black, brown, red, or yellow. This is the principle which atheism would snatch from the earth and leave it a blasted heath, a dreary desert. To destroy this principle, were it possible, would be, as it were, to take the tide waves from the ocean and leave it a stagnant pool; or as it were, to take the currents from the atmosphere and leave it a stagnant, death producing ocean of air. And yet infidelity relaxes not her warfare. Finding that it can accomplish nothing by open attacks, it tries to accomplish its hellish purpose by strategem; hence it comes in the form of a friend, yes, even a worshipper at her shrine only for the purpose of stabbing her in an unguarded moment. It says, "We are Christians," but at the very time of such professions introduces such literature as to bring God and Christianity into contempt.

Prof. Carroll professes to believe the Bible but perverts its teachings both by misinterpretations and even by stating as taught what the Scriptures do not teach,

and if they did would render the whole Bible ridiculous, and Christianity a farce.

Such books as "The Negro a Beast" should be read—if read at all—only by the wise and prudent, and those in whom Christianity is deep-rooted and who have a knowledge of the true teachings of the Bible.

We have, to our disgust, had to follow Prof. Carroll through some filth in order to answer every argument he offered. Our only apology for this is a zeal for truth and for the Christianity which he so insidiously attacks. And now we have met Carroll on every positive argument, whether based on comparative anatomy, physics, metaphysics, anthropology, reason, or the Holy Scriptures, and we leave it for our readers to say if we have not pulverized every so-called argument he has advanced.

Though infidels with force assail
Christianity with blessings fraught,
"The Gates of Hell" cannot prevail,
And all their works must come to naught.
In tempting Christ the Devil failed,
And now "the bride" he would destroy,
But thus far have his minions failed;
They can but harass and annoy.

CHAPTER VII.

Climatic influence—The Hamitic theory—Carroll's refutation—The only weak points in the Hamitic theory—The Bible and science mutual checks—Science and the Bible agree on the age of the world—They agree also on the existence of men before Adam—Where Shem, Ham and Japheth got their wives.

That the white man is a human being, none will deny; that the red man is a human being is thoroughly established by our proof, in a preceding chapter, that Adam, and his posterity through Seth, Noah, Abraham, etc., were red; that the negro is a human being is established as follows: the negro is not a fish or a bird; even Carroll would not claim that; and as we have *proved* that he is not a beast, it remains that he must belong to the human family.

This being true, the question naturally arises, whence came the different colors? Why this diversity in anatomical structure, in disposition, in habits of life, etc? This question has puzzled the greatest anthropologists, the most thorough historians, the deepest scientists,

and our most profound thinkers. Some have tried to account for the differences between the races on the theory of *climatic influence*, and *general environments*; but this theory has been exploded for a long time. Climate and environments will never turn the white skin of the Caucasian to the black skin of the negro, or to the copper color of the Indian or the Arab, etc. Climate and environments can never change the coarse, straight, black hair of the American Indian to the kinky wool of the negro, or to the silken locks of a Caucasian blonde, or the copper color of his skin to the jet black of the negro or to the florid hue of the white man.

Persons believing in this theory, however, would rather have proof of these statements, than the bare assertions, however confidently they may be made, or however much the world may believe in them. First, then, since we have proved that the original Adam was a red man, any change to another complexion would require the change from red to white or from red to black. The original red of Adam's complexion we may safely presume was not the swarthy copper color of the American Indian or the Arab, but a beautiful hue as of *burnished* copper; this beautiful com-

plexion, together with the perfect symmetry of form, and doubtless, perfection of feature, suffered much from the Fall.

Now in order to change from this copper color to the white or black, powerful influence must be brought to bear. If the climate has done this the matter of complexion together with all racial differences must be geographic, and those living near the equator must possess the characteristics of the negro race, and as we approach the poles we must find the characteristics of the white race; the intermediate localities must, of course, belong to the red race, the yellow half-way between the whites and the reds; and the brown midway between the reds and the blacks. This we know is not the case, for we find the Esquimaux in the extreme north, and white people living even directly on the equator.

Priest says:—"Though the African negro man may have dwelt ever so many ages in the coldest regions of the earth, yet he is a black man still, with his peculiar formation of body and more peculiar *hair*, which is generally a perfect wool; there has been effected no material change by any such causes.

“The same is equally true, as it relates to the white man, who, though dwelling in the lowest latitudes of the south, near and on the very equator, after ever so many ages, is not changed in shape, the character of the hair of his head, nor materially in his complexion.

“The children of white parents, born in these burning climes, are the very same as when born in cold countries. There is no difference.”

From Morse’s *Universal Geog.*, Vol. II., pp. 754 and 781, we find that on the eastern coast of Africa five degrees north latitude, jet black, copper colored, and white inhabitants have been found.

Procopius, a Greek historian, says that there were in his day—over 1200 years ago—a race of fair complexioned people with ruddy countenances and yellow hair, who dwelt far within the Libyan country—a region of country southwest of Egypt in Africa.

These whites were doubtless descendants of the ancient Romans, who, after the fall of Carthage, had great possessions in Africa. They entered that country about B. C. 140.

Dr. Thomas Shaw, writing over a thousand years after Procopius, says these people still retained their

fair complexions and *yellow hair*, although between ten and twelve degrees south of the equator.

Rev. Michael Russell, LL.D., author of "Views of Ancient and Modern Egypt, Palestine or the Holy Land," says: "In regard to the people of Ethiopia, who are now, and have been for more than 2300 years, a mixed people, mixed with the Arabs, a copper colored race, and though it is impossible to distinguish one from the other by their language, yet by their physiological qualities in features and form, they are easily distinguished from the Arab blood, however intimate the mixture might be, which no length of time can obliterate—the negro blood appearing as palpable as it does when mixed with the whites."

Some persons of high reputation have held that Adam was created black, and they have adduced some very good argument to sustain the theory. This theory, of course, cannot be true, but in order to test this force of climate and environments, under the various hypotheses, we will suppose Adam to have been black; then climate must have changed the black to red and to white in subsequent generations. What we have shown in regard to climatic changes under the hypothesis that Adam was a red or copper colored

man will apply under the hypothesis that he was a black man.

In addition to this Lawrence says that the longest series of ages are found incapable of changing the negro race from their blackness, whatever the climate may be.—*Lawrence's Lectures*, p. 257.

This same author says that the islands of the Indian Ocean, as well as those of the Pacific, are peopled by two distinct races of men. One of these races is of a slender construction, the hair curled and woolly, the stature short, the disposition barbarous and cruel, fleeing with terror from every approach of civilization. The other race is more like the Indians, being of a fairer skin, more humane and civilized, as well as more intellectual. According to this same author, the black or woolly heads are the aborigines of these islands, while the copper colored individuals are of a later date, from whose presence the negroes retire into the fastnesses of the mountain districts.

Now if the climate, etc., could change the color and anatomical structure, the aborigines would have shown the effects of such influence.

On the island of Sumatra under a tropical sun we find the negro and also people of fair complexions. In

this very island, Lawrence says that the negroes, brought there from Guinea, in Africa, continue as deeply black as when first carried to the island, just as they do everywhere else.

We have but one more hypothesis under which to consider this climatic influence; that is that Adam was a white man. This is the view that white people are fond of taking, although untrue. It is urged that God would not have chosen any but the highest type of mankind to have sired the human race; which looks reasonable at first thought, but we should remember that, although there is no such thing as an evolution of a species, yet there is an evolution in the same species from the lower to the higher. From the little sour crab-apple have been evolved the families of luscious pippins, winesaps, black-twigs, etc. From the wild boar of the forest have been evolved the massive chester-whites, Poland-chinas, Berkshires, etc.

It would have been contrary to God's plan to have had man to retrograde. In everything except his purity of character, and perfection of his physical formation, and beauty of personal appearance, resulting from this perfection of form and absolute purity of soul, man like all other creatures from the hand of

God was subject to development toward perfection. We must remember that while he was created only a little lower than the angels in his spiritual purity, he was but little, if any, above the savage in all things that were yet to be developed. He did not know that he was naked; he had no knowledge of the use of tools; he knew but little of domestic life; he knew nothing of industrial pursuits; he knew nothing of music, painting, sculpture, architecture, navigation, etc. The aeolian music that swept through the bowers of Eden must be played by the hands of the winds and of course was crude as compared with that produced by the hand of Mozart or a Beethoven. The only thing he could have known of painting was what he may have observed upon the clouds of sunset gilded by the hand of God with "the bright light from His throne." His architecture, likewise, was as crude as his apron of fig leaves. God had constructed for him a mansion suited to his pure spirituality, carpeted by green grass, dotted with pansies, violets, forget-me-nots, and daisies. The columns that supported the dome were the trunks of growing trees concealed by clematis and honeysuckle, whose fragrance floated upon the air of this bower as a sweet incense

wafted on spirit wings. Overhead the branches interlocked their fingers, and with their green foliage they broke "blue sky, white clouds, and sunshine bright," into a ceiling of opal, emerald, silver, and flecks of gold. But all this, too, was left for development into mansions of the five orders of ancient architecture, or that most beautiful of modern times.

Since God created all things subject to development by his system of evolution—everything in its own species—it is unreasonable to suppose he began with the highest race of man, but as we occupy a middle world, with the telescopic on the one side and the microscopic on the other, so room was left for retrogression in the black race, and progression in the white, by making the original Adam red or copper colored.

But, taking the last possible hypothesis, that Adam was a white man and the other races resulted from climatic influence, we offer the same argument applied to the other hypothesis (i. e. that Adam was red or black, and the other races resulted from the influence of climate and environment) and we find this hypothesis reduces likewise to an absurdity. In A. D. 420 the Vandals, a white Germanic people, after overrun-

ning Italy, advanced into Africa, where they exterminated the aborigines of that section and established a kingdom of their own, which endured nearly 400 years, but was at last destroyed by the Arabs. There are still thousands of these white men yet in Africa, as well as the more ancient Greeks and Romans, who, during thousands of years, have not become negroes except by amalgamation. Hence we see that climate and environment will not change the characteristics of the red or copper colored race to those of the black and the white. Neither will they change the characteristics of the blacks to those of the other two races. Likewise the whites retain their peculiarities under an equatorial sun or arctic snows; and the racial differences must be accounted for in some way other than by climatic or geographic influences.

Now as no sane man can doubt that these races all belong to the human family, the question as to their origin arises: Whence came these different varieties of man?

As we have shown the origin of the red or copper colored race, it only remains to account for the other two. If we search the Scriptures for a plain, unequivocal statement, we search in vain, and become con-

vinced that God did not see fit to make the Bible a work on anthropology, but had other matter for its sacred pages. If we ask the world of scientists the question, they either hang their heads in shame, or venture some absurd theories as to "spontaneous generation," a "survival of the fittest," "natural selection," "arrested development," etc., all of which run into vague absurdities. If we ask the historian, he points us back to where the mists and fogs of unauthentic records and tradition obscure our view; and then he tells us that if we will go beyond these we may be able to have our question answered. But we decide to deduce from all these sources a chain of circumstantial evidence that will settle the question satisfactorily to all reasonable inquirers. While neither the Bible, nor science, nor history, nor reason can alone answer the question, all can contribute their respective mites, which, put together, will make a complete chain of argument.

There is a theory that these three races, the red or copper colored, the white, and the black, originated in the family of Noah; that Ham was born black, Japheth white, while Shem retained the color of the original creation—red or copper color. Prof. Carroll pre-

tends to refute the arguments of this theory, and to show its impossibility. As usual, his refutation consists of a series of misrepresentations. It would be unlike him to treat it otherwise. Before proceeding to give this theory we will quote Prof. Carroll's refutation and show his unfairness. He says:—

“When we approach the modern Christian with the inquiry, ‘If the results of comparative anatomy, which indicate that the negro is an ape, are of no value; and if he is a man—a descendant of Adam—from what branch of the Adamic family did he descend; and how do you account for his structural inferiority to the white, and his approximation to the ape?’ he naively replies: ‘The negro is the son of Ham, and his inferiority to his white brother is the result of a curse which Noah put upon Ham for his disrespectful conduct toward him.’”

Here is misrepresentation number one. The theory is that Ham was born with these racial peculiarities—color, etc., and that Noah's curse took place when Ham was over a hundred years old; and that the curse entailed upon Ham and his descendants *perpetual slavery*.

Continuing the quotation: "This monstrous theory was conceived in, and has been handed down to us from the dark ages of ignorance, superstition and crime; and because the church gave it to us, the devotees of Enlightened Christianity accepted it as 'both sound and sacred.' But unfortunately, this blind acceptance of church theories is rapidly giving place to intelligent, systematic investigation, which must inevitably lead to the happiest results."

This paragraph contains two misrepresentations and a dirty sling at the church. The theory was published in 1859, two years before the Civil War. This time could hardly be called "the dark ages of ignorance and superstition." Politics—the defence of the slavery system against abolitionism—gave it to us, instead of the church; but the church was unable to resist the truth and force of its arguments.

Carroll goes on:—"Since the Hamitic origin of the negro, as explained by the church, is at once opposed to the results of all scientific research, and to all observation and experience, it is proper, even at this late day, to inquire, Does it harmonize with Scripture?

"We are taught by the Bible that, after the deluge, 'Noah began to be an husbandman, and he planted a

vineyard; and he drank of the wine and was drunken; and he was uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his brethren without. And Shem and Japheth took a garment and laid it upon their shoulders, and went backward and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.' (Gen. 9:20, etc.) Thus, the Bible clearly teaches that though Ham offended Noah, there was no curse put upon Ham in consequence of it. Forced by the plain teaching of the Bible to abandon his original position the modern Christian hastily seeks shelter for his 'brother in black,' in the theory that it was Canaan whom Noah cursed and changed into a negro."

Now as what we have last quoted is largely a literal quotation from the Bible, for a wonder it has

not been distorted; but in the remainder of the quotation there are two more misrepresentations; first, that Noah cursed Canaan is not assumed by the author of the theory under discussion; second, it is not claimed that the curse of Noah turned any one into a negro. We give the author's own language as proof:

"But lest the reader should become perplexed, respecting the *application* of this anathema, on account of the text above referred to being, in English, 'cursed Canaan,' instead of 'cursed Ham,' as it should have been translated, we state that the Arabic copy of the book of Genesis, which is in a language of equal authority with the *Hebrew*, and *originally* the very same, reads 'cursed Ham, the father of Canaan, a servant of servants shall he be unto his brethren.'

"In this sense it has been understood by all commentators, in every age, on the sacred writings. Bishop Newton thus understood the passage, who also refers the reader to the Arabic Bible for the true reading, as does Adam Clark."

This is sufficient to show that the author of the "Hamitic theory" claims that the curse was put upon

Ham himself. As to the second misrepresentation viz., that the curse changed any one to a negro, hear this same author of the "Hamitic theory" further:

"The words, '*cursed Ham*,' therefore, signify in the Hebrew that he had always been a bad person, even from childhood; for let it not be forgotten that *Ham* at the very time he did that act, was more than a hundred years old."

Now put this with another statement from the same author:

"God, who made all things, and endowed all animated nature with the strange and unexplained power of propagation, superintended the formation of two of the sons of Noah, in the womb of their mother, in an extraordinary and supernatural manner, giving to these two children such forms of bodies, constitutions of natures, and complexions of skin, as suited his *will*. Those two sons were *Japheth* and *Ham*. *Japheth* he caused to be born white, differing from the color of his parents, while he caused *Ham* to be born *black*, a color still further removed from the red hue of his parents than was white, events and products wholly contrary to

nature, in the particular of animal generation, as relates to the *human* race."

This shows how shameless is Prof. Carroll in the matter of carrying his point by misrepresentation. But we will go on with Prof. Carroll's refutation (?). He says:

1. "We must believe, in direct opposition to the plain teaching of the Bible, that Noah had any authority or any power to visit such a calamity upon Canaan or any one else.

2. "We must believe that a just, merciful, loving God would approve that drunken desire of Noah to visit so dire a calamity upon Canaan, an unoffending individual; and would consent that it should be perpetuated in his descendants throughout all time.

3. "We must believe that Noah's curse deprived Canaan of the exalted physical and mental characters which distinguish the white from the negro, and gave him the degraded physical and mental characters which approximate the negro to the organisms below. That it changed his complexion from the colorless white to the colorless black; that it changed his long, smooth, silken hair to the short, coarse, woolly hair of the negro; that it changed

each individual hair of his head from the cylindrical to the flat; that it changed the manner in which his hair was inserted into the scalp from the oblique to the vertical; that it lengthened and narrowed his cranium." We omit the rest of this long paragraph as it goes on enumerating the anatomical differences he claims between the races; and he asserts that all this was the result of the curse, which we have shown, according to the "Hamitic theory," took place over a hundred years before the curse that is supposed to have entailed slavery. In Prof. Carroll's next paragraph we find the only thing resembling an argument in refutation of the "Hamitic theory," or "church theory," as he calls it. Here it is:—

"A glance at the Scriptural narrative reveals the fact that Noah manifested no disposition to visit this dire calamity upon any other individual than Canaan; there was no female cursed and changed into a negress to mate with Canaan, and thus enable him to produce a progeny of negroes. Hence he had no alternative than to take a wife from among the whites, for he was the father of the Canaanites; the offspring resulting from this union would not

have been negroes, but half-caste mulattoes. These, upon reaching maturity, would not have taken husbands and wives from among their brothers and sisters, but would have intermarried with the whites; the offspring resulting from these unions would not have been negroes, but three-quarter white.

"Thus through their intermarriage with the whites, each succeeding generation of descendants of Canaan would have grown whiter, and their hair straighter, until, in the course of time, it would have been difficult, if not impossible for the ordinary observer to distinguish them from pure whites; and when Canaan had lived out his days and died, he would have been the last, as the clergy would have us believe he was the first negro, and the presence of the negro in subsequent ages would remain unexplained. Hence, whether we view this most important subject from a Scriptural, or from a scientific standpoint, it at once becomes plain that the negro is not the son of Ham."—*"The Negro a Beast,"* p. 75, 79.

Carroll's ignorance of the fact that the original Adam was a red or copper colored man, ruins his premise in this argument and hence ruins an argu-

ment that looks plausible. We give below Priest's explanation of this difficulty, and as he is the author of this "Hamitic theory," we drink from the fountain head:—

"The wives they (the sons of Noah) married, as to blood and complexion, were the same with all the antediluvians, *red or copper colored* women, as there were no others to marry.

"Japheth being a blue-eyed white man, and Ham a woolly-headed, black-eyed black man, their children, of necessity, would be of a mixed character in some cases, and in others there would be the likeness sometimes of one parent, and sometimes the likeness of the other. Had the wife of Ham been as black and woolly-headed as he was himself, then their race would have been without any marked variation, always woolly-headed, both male and female, forever, as *nature*, without the intervention of a miracle, does not leap out of her courses in any of God's works.

"But, as in the race of the white man, there are found black-eyed and black-headed individuals, with what is called a dark complexion, even in *white* families, we believe that this is the result of the blood

of Japheth's *wife*, who was copper colored. being mixed with his, who was a blue-eyed white man. The same is the effect now, when the whites mix with the Indians; or the Arabs, Hindoos, or the people of the East Indies; some of the offspring have fair and white complexions, with light blue eyes and auburn hair, as well as often white, and even *red* hair, while others are much darker, with jet colored hair, and eyes of the same description. In process of time the influence of the male *blood* of the white man will run out entirely the influence of the female blood as to complexion, if no further mixing takes place, there remaining no trace of it, except in the hair and the eyes, which is known to be true.

“The same rule operates in the case of the negro man when his blood is mixed with Indian blood; the power of the male overcomes and runs out the female, in relation to the color, causing the offspring to become thoroughly negro, if there is no further mixing as to complexion, while the hair and coutour of the face will continue to be in imitation of the mother in many instances, but in many more it will be like the father; this is also known to be true.

“This, in our opinion, was the way the marriage of Ham with the antediluvian girl operated, and thus in the first ages and as is now the case, there was produced the woolly headed and the straight haired negro, such as were some of the Egyptians, the Libyans, and the Canaanites, with the Carthaginians, and many of the Africans at the present time, but all pure negroes.

“From this fact, there can scarcely be a doubt that the early nations took advantage of this trait of nature’s operations, by mixing the blood of such males and females as had not the woolly head, together, on account of their being far more comely to look upon, avoiding wholly, or generally, the negroes of the *other* description, which was perfectly natural, and even commendable.

“In this way there was produced, and ever has been, two races of black or negro men. The straight haired negro has ever been found to be more intellectual, enterprising, and comely to look upon, than the other race, who, from earliest time, have been made slaves of. The woolly heads have always, as a people, been less inclined to improvement, either physically or mentally. By this means, it is seen

that the two races had early a mighty barrier placed between them, so that when a woolly head married with a straight haired black person, it was held as a great disgrace for the straight haired one, as it is now, when the whites amalgamate with the blacks.

"This race of negroes are found to have heads shaped more after the *Caucasian* or European model, which was derived from the blood of Ham's antediluvian wife; while the other race of negroes having from *affinity* of looks, feelings, propensities, and moral abilities, clave to each other in marriage, or sexual union, they have therefore propagated and perfected a progeny like themselves, wholly inferior to all the other people of the human race, who were never the authors of anything great on the earth, no, not even as imitators of others, except now and then an individual."—*Bible Defence of Slavery*, pp. 79-82.

Whether the author has sustained his position or not, we leave to the reader. It is certainly preferable to that of Prof. Carroll, who entirely ignores the red race, to which Adam, Seth, Noah, Abraham, etc., belonged.

We will state briefly this theory of Ham's being the first negro, and endeavor to show the only weak points therein; which when corrected we believe the theory then so well grounded in truth that no one can refute its arguments.

This theory claims that the sons of Noah—Shem, Ham, and Japheth—in their very genesis, were miraculously given, by the will of God, the racial distinctions that characterize the red race, the black race, and the white race; that Shem was born after the image of the ancestral line, a red man, with coarse, straight black hair, keen, piercing black eyes, high cheek bones, thin prominent nose, thin lips, etc.; that Ham was born black, with kinky, woolly hair, black eyes, flat nose, thick lips, large flat feet, thick skull, etc.; that Japheth was born white, with a finely developed head, and indeed all the peculiarities of the white race; that these sons married among the copper colored antediluvians, and with their wives came through the flood with Noah in the ark; that when they were over a hundred years old, Ham was disrespectful to his father, and for this disrespect God's curse upon him was announced by the prophetic lips of his father Noah,

and that this curse entailed upon Ham and his descendants perpetual slavery.

As we have previously shown, it is claimed that their children would take, some after their father and some after their red mother; thus accounting for blonds and brunettes among white people, and for kinky haired and straight haired negroes.

We consider this position invulnerable except at two points; first, that Ham and Japheth married red or copper colored wives; and second, that the curse entailed *perpetual* slavery. That it brought slavery upon Ham and his posterity is certain, but we do not think it was *perpetual*.

When these two points are corrected we hold that no reasoning can overthrow the theory.

But, you say, if the antediluvians were red, as they must have been, since you have proved that Adam and Eve were red, where could Ham and Japheth have found other than red women to marry?

This appears to be a hard question; but were it not for the preconceived opinion of people generally that there was but one pair of human beings originally created, we would meet with no difficulty in proving that while Adam and Eve were red or cop-

per colored, Ham and Japheth married their own color—Ham, a black woman, and Japheth, a white one. To pave the way for an explanation of this difficulty we ask the reader to pardon a seeming digression. We say *seeming* for the reason that though we seem to leave the subject for a time, it is only for the purpose of returning with satisfactory proofs of the above assertion.

Science and the Bible have been very proper checks upon each other. If it had not been for the difficulties in getting religionists to believe such declarations of science as seemed to be contrary to Bible teaching, scientists would have gone wild in propagating vague theories. Even with this check upon them they have set forth vagaries only to be exploded by the power of truth, even though the inventors have become infidels and even atheists rather than yield; renouncing the inspired writings of the divine word, rather than give up their ignes-fatui. On the other hand religious dogmas have been removed from the shoulders of fair Christianity by the discoveries of scientific truth. People once believed the Bible to teach that the earth is flat and has four corners, and that it remains stationary

while the sun, moon, and the stars revolve around it. The Aristotelian school had demonstrated the earth's rotundity, but the records had to lie dormant in the Alexandrian library, hidden from the eyes of man. As religious bigotry seemed to become less, other scientists again demonstrated the truth, but Papacy compelled their recantations. As evidence that the earth is not round, does not revolve and rotate, religious bigots showed that the Bible speaks of the four corners of the earth, and this, they claimed, clearly showed that the earth is not round; and that Joshua commanded the sun to stand still, which they claimed clearly showed that the earth's rotundity and the motion of the heavenly bodies was a myth. After a while, theory passed into indisputable experiment, and the globe was circumnavigated; then it was seen that the Bible uses the language as men do generally; and as we speak of the four corners of the earth when we mean the four cardinal points of the compass, so is the same expression used in the Bible to convey the same idea. Joshua, indeed, commanded the sun to stand still, just as we, or astronomers, even, speak of the sun's rising and setting; not as an acknowledgment that

the sun travels around the earth, but merely as a convenient mode of expression. So science and the Bible shake hands over this bloody chasm.

Too numerous are the instances in which the Bible has held scientists in check until their theories have been abandoned as worthless, or demonstrated to be true; while on the other hand religious dogmas have crushed to earth the fair form of struggling Christianity, until Science has snatched them from her shoulders by indisputable demonstrations of their falsity. Science declared that there was no rain on the earth for a very long time; that the condition of the earth and the atmosphere were such that dropless vapors arose and settled to water the earth; this likewise was disputed by religious dogmatists until they chanced to read with proper understanding the fifth and sixth verses of the second chapter of Genesis which reads as follows:—

“And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.”

The fact that a rainbow can only be formed in a cloud from which *drops* of water are falling, accounted for the phenomenon of the first rainbow, as seen by Noah. Again a burden of dogmatic ignorance fell from overburdened Christianity, and the Bible and science were found to agree as they always will when dogmas and pseudo-science are excluded.

Leaving the many so-called impassable gulfs between science and Christianity that have been bridged by the hands of truth and enlightenment, let us turn to the points yet to be reconciled: The dogma that the earth is only 6,000 years old, has become a heavy burden for Christianity to bear, which can be removed by a proper understanding of the first chapter of Genesis. Another bone of contention is the existence of men prior to Adam and Eve. We will now endeavor to show that on these two points the Bible and science are in perfect harmony. When this is shown there will then exist no appearance of conflict between *true* science and the Bible and the two can walk together through the remainder of time, and kneel together at the threshold of eternity, while false theories and groundless opinions will pass into the dim regions of forgetfulness. Science has

demonstrated that the earth is millions of years old. The Bible is erroneously thought to teach that it is only about 6,000 years old. This opinion is founded on the fact that the work days of God are enumerated in the first chapter of Genesis and are only six in number, hence the world and everything therein was created in six *consecutive* days; and as chronology can be easily reckoned from the time of Adam, who, it is claimed, was created when the world was only six days old, the age of the world is clearly made out. Various efforts have been made to reconcile this seeming disparity in Bible teaching, and the teaching of science. Progressive churchmen have tried to believe that each day embraced a geologic period; and some scientists, anxious for a reconciliation, have said, Amen! This seems reasonable, as geology teaches that each period was marked by the very creations of which the Bible speaks, man appearing in the last period.

Many objections may be urged against this method of reconciliation, but the following is sufficient. If each day in the Scriptural record represents a geologic period, then the seventh day represents, likewise, a geologic period; then as God rested on the

seventh day from all His labors, He must have rested an entire geologic period; and if not, then the other days were not geologic periods. Again, God appointed this seventh day to be kept holy and free from work by man; but man cannot keep a geologic period without work; therefore we see that this plan of reconciliation fails, and hence the theory is not correct. Others quote II. Peter 3:8, and think that because *with the Lord* "one day is as a thousand years;" therefore each day of creation meant a thousand years. This would only make the earth 12,000 years old; but as it is proved to be much older than this, and the objection previously mentioned relative to the Sabbath holds good here also, this theory likewise fails. But if we regard these six days of creation as ordinary days of twenty-four hours each, but *not consecutive* days, the trouble all vanishes.

"In the beginning God created the heavens and the earth. And the earth was without form and void (shapeless and chaotic is a better translation), and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

Here, in the Hebrew, a pause is indicated, denoting

an indefinite lapse of time; and in reality it must have been ages that this old earth rolled in its chaotic state before well defined revolutions began. But when it hardened sufficiently for its parts to maintain a perfect cohesion, definite revolutions began, but because of the darkness in which it was enveloped, these revolutions failed to produce the phenomenon of day and night. When the earth had sufficiently cooled and its vapors had become thin enough, God said "Let there be light, and there was light;" not well defined sunlight but a diffused light like our very early twilight, which in the course of ages grew brighter and brighter, and as the earth revolved upon its axis it produced the changes from twilight to total darkness, and again to twilight, for "God divided the light from the darkness;" thus His fiat went forth causing this diffused light and the phenomenon of light and total darkness. This was His first day of creation; and ages rolled on before the second day. Again when the earth had sufficiently cooled to maintain an atmosphere sufficiently dense to admit of a division of "the waters which were under the firmament from the waters which were above the firmament," God's fiat went forth to this effect, "and it

was so. And God called the firmament heaven. And the evening and the morning were the second day." This was a day of twenty-four hours, but it came ages after the first day of creation, when God had all things ready for it.

Next came the period of upheavals of land which threw the earth into great convulsions for ages; but when God was ready for continents and seas to take definite form another work day of God came on and His fiat again went forth; "Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He the seas; and God saw that it was good."

While these upheavals were going on they were too frequent to admit of the growth of vegetation, but when God's third fiat for a gathering together or partial permanence of seas and continents, and for the up-springing of a vegetation suited to the age, went forth, God saw His command obeyed. The day of this fiat was long ages after the second day, "and the evening and the morning were the third day."

And ages again pass away until, at last, the atmosphere becomes sufficiently rarefied for the sun, moon, and stars to be seen through the clouds: "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons; and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth; and it was so." The 16th verse furnishes a bone of contention between the scriptorians and the scientists, the word "*made*" being misunderstood to mean "*created*." It is not so in the Hebrew, but corresponds more nearly with "*caused*;" thus God *caused* "the greater light to rule by day and the lesser light to rule by night." The *creation* of the sun, moon, and stars relates back to a time prior to the earth's creation. It should be translated: "Had made the stars also," etc. This use of *make* with a complemental infinitive is very common; as, God made the sun (to) shine, etc. We omit the "to" of the infinitive in such expressions; as, God made the sun shine. It should be omitted in the fourth day's work as related in the first chapter of Genesis, as is plainly seen in the Hebrew.

The sense is, that God made the sun rule by day and the moon rule by night. A knowledge of this

fact removes this bone of contention, and harmonizes science and the Bible on this point. Thus on the fourth day God cleared away the clouds so that the sun, moon and stars became visible, and shone forth in their glory, "and the evening and the morning were the fourth day."

After a proper lapse of time, another creative day rolls around:

"And God said, Let the waters bring forth abundantly the moving creature (in Hebrew, "*the creeping things*") that hath life (in Hebrew, "*that hath soul*"), and fowl that may fly above the earth (in Hebrew, "*Let fowl fly*") in the open firmament of heaven" (in Hebrew, "*in the face of the firmament of heaven*").

At this fiat "great whales," and "every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind," came into existence as the fifth day's work; "and the evening and the morning were the fifth day."

Up to this time the earth had not been prepared to sustain the life of the animals of a higher order of *mammalia*, and especially of man; but now, long

after the fifth day of creation, the atmosphere being sufficiently purified, and other things being ready, God by His divine will creates the beasts and the cattle after their kind, and man in his own image—in the image of God—and gave them dominion over all His other creatures. This exercise of God's divine will took place upon the sixth *creative* day; "and the evening and the morning were the sixth day."

God blessed and sanctified the next—the seventh day—to commemorate the completion of his creation; not that everything had been created, but that all *kinds of things* had been made. There were certain species of the vegetable kingdom that are now extinct, and certain species existing now of which we find no traces in previous ages. It is noticeable that God's fiat called for the *waters* to bring forth the fowl, etc. Geology proves that the first species of fowl were a kind of flying reptilian bats with a spread of wings from ten to twenty feet. Many other flying reptiles are proven to have existed, such as would have been brought forth from the *waters*. The birds of plumage were not in existence at that time. Animals also existed then, such as the mastodon whose remains have been found, and other

animals that are now extinct, while some of the animals of to-day were not in existence. But God had created all *kinds of things*, leaving the varieties for the future, and so he rests on the seventh day and sanctifies this day. In course of time the chronological division which we know as the week was established, which consists of as many days as are enumerated in the creation, and the Sabbath that God sanctified and established as a day of rest. This *week*, consisting of six *consecutive* days and a Sabbath, is what has misled many into the belief that God's creative days were six *consecutive* days, instead of days between which ages intervened. When properly understood, however, the fact proven by science that the world is millions of years old, is corroborated by the Bible, and a great stumbling-block is rolled from the path of the earnest seeker of truth.

There is but one more question upon which established proofs of science seem at variance with the Bible. It is thought that the Bible teaches that about six thousand years ago God created the first human beings; that but a single pair were created, and that the entire descent of mankind is due to this single pair. Science establishes beyond question,

that human beings existed prior to this time. Implements created by human hands are found in such geological formations as to show that they were deposited there ages ago. We read in Allen's *History of Civilization* as follows:—

“We have seen that in the ancient gravels of European rivers archæologists have found the materials wherewith to build a fascinating story of man's appearance in Quaternary times. We have underneath the lava flow of California the gravel beds of rivers far antedating the gravels of the Somme. It is therefore not a little interesting to learn from Prof. Whitney that he finds many proofs of the existence of man in the gravels of the Pliocene Age in California. Under the solid basalt of Table Mountain, have been found many works of men's hands, as well as the celebrated ‘Calaveras skull.’

“This skull was taken from a mining shaft at Altaville, at a depth of one hundred and thirty feet from the surface, beneath seven different strata of lava and gravel.”

There is no doubt but that in their anxiety for the wonderful, these archæologists try to place man too far back towards the dawn of creation; but there is

as little doubt but that they prove the existence of man prior to the time of Adam and Eve.

Now if the Bible really teaches that Adam and Eve were the first human pair of creation, there is certainly a conflict here between the established facts of science and the teaching of God's word; but we hope to be able to show that there is no such conflict but that the Bible teaches a creation of man prior to Adam and Eve. If it does not it will be as hard to reconcile certain parts of the Scripture with each other as to reconcile the orthodox theory of man's creation with the discoveries of science. With the view that Adam and Eve were the first human pair, in our mind, let us read from the sixth chapter of Genesis:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were *giants* in the earth in those days; and also after that, when the sons of God

came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old men of renown." (Gen. 6:1, 2, 3, 4.)

Now, if the theory that Adam and Eve were the first and only progenitors of the human race be true, who were these "sons of God," these "giants in the earth?" As Adam and Eve were not *giants* they were not descendants of Adam and Eve; and as their offspring were men—"men of renown"—they were human beings. Also as the *female* descendants of Adam and Eve were called *daughters of men*, if these "sons of God" had been their descendants, they would have been called *sons of men*. As they had children born unto them, they were human beings, and as they could not have been descendants of Adam and Eve, there must have been other men created.

Lest any should doubt that a perfect test of a creature's being a human, is the power of hybridizing with the human species and producing a fertile offspring, let them see the *Encyclopaedia Britannica*, under *Anthropology*. But the Bible itself says their descendants were *men*.

Now this passage alone shows:—

1. That there were other human beings beside those descended from Adam and Eve.

2. That these other human beings were called "sons of God."

3. That these other human beings were giants.

We are not to understand that these "giants" were such creatures as those mentioned in "Gulliver's Travels;" but we must take the Bible meaning of the word "giant." Goliath was a little over nine feet high; and we may fairly conclude that such was the height of these giants. They were not so large but that they became husbands to ordinary women, at any rate.

A careful study of the first two chapters of Genesis will explain the origin of these different races. In the first chapter we learn that God created man on his sixth day, and gave them dominion over every thing else. We will quote the Scripture, which reads as follows:—

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air; and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God

created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every other living thing that moveth upon the earth." (Gen. 1:16-29.)

From an analysis of this paragraph we find:

1. That these men were made in the image of God.
2. That there were more than one of them.
3. That they were to have dominion over everything else.
4. That they were created in pairs, *male and female*.
5. That God commanded them to be fruitful and multiply.

As they were in the image of God it was natural that God would call them "the sons of God," as they are called in the sixth chapter previously mentioned.

As they were more than one, as indicated by God's references to them by the use of the pronoun "them,"

there could have been several pairs as well as one pair.

As they were to have dominion over everything else, they were a superior creation.

As they were created in pairs from the first they differed from the Adamic creation, who were created male and female, but not without a lapse of time between.

The second chapter of Genesis begins with a reference to the work already done, and the sanctification and ordination of the Sabbath. Beginning with the fourth verse we have this language:

“And these are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.” (Genesis 2: 4, 5.)

Here reference is made to the fact that the preceding history of creation began before the growth of vegetation, and the creation of man.

The seventh verse is often, in fact generally, supposed to begin a reiteration of the creation of man; but

this is not the case, for the reason that the statements differ in the following points:—

1. The first creation were in pairs from the first, while in that related in the seventh verse of the second chapter man was created alone, and it was not until some time afterward that his mate was formed.

2. The latter was called Adam (or red man) while the first are called nothing but man until the sixth chapter, where they were called the “sons of God.” Adam was as much a son of God as those mentioned in the first chapter; but God saw fit to call the latter *Adam*. Now God placed this latter, special creation in the garden of Eden as a representative of all the races before him, and that were to follow, and the test of temptation was made; and in his fall all mankind suffered alike and lost their pure spirituality which affected every one of them likewise, physically and mentally.

Geology teaches that the vegetation of previous ages was gigantic as compared with that of the present age; fern one hundred and twenty feet high; palms with similar proportions; the big trees of California being not yet extinct, really belong to that age. The animals and reptiles were likewise giants; the

elephant and rhinoceros, etc., belonged also to that age, although not yet extinct. How reasonable then, and how much in harmony is it, that these preadamites mentioned in the sixth chapter of Genesis should be giants.

As God called His latter human creation Adam, and as we proved in a preceding chapter, this word meant *red* or *red man*, it is reasonable to suppose that the first men created were *not red*. And as we now have, besides the red, the black race and the white race, we conclude that those men who preceded Adam were the black and the white, and as they were created in pairs and commanded to multiply we find them spoken of as amalgamating with the red race.

But the flood put a stop to this, as all were destroyed except Noah and his wife, and his three sons and their wives, who, it is reasonable to suppose, had married according to their color as intimated before in this chapter; Japheth marrying a white wife, and Ham a black one, while Shem kept to his own color and married a red wife. If this is not a fair deduction, let the objector reconcile the first part of the sixth chapter of Genesis with the first and second chapters.

CHAPTER VIII.

The Hamitic theory—Ham born black—Ham's name proves this—Countries settled by the descendants of Ham—Proofs that these descendants were black—Who developed the early civilization of these countries?

We will now present the Hamitic theory as argued by Josiah Priest, giving his arguments intact but using our own or his language as choice may dictate. We have said these arguments, proving Ham the progenitor of the present negro race, are incontrovertible, and we think the reader will agree with us when he shall have weighed them well. Mr. Priest argues:—

“God, who made all things and endowed all animated nature with the strange and unexplained power of propagation, superintended the formation of two of the sons of Noah, in the womb of their mother, in an extraordinary and supernatural manner, giving to these two children such forms of bodies, constitutions of natures, and complexions of skin as suited His *will*. Those two sons were *Japheth* and

Ham. Japheth He caused to be born white, differing from the color of his parents, while He caused Ham to be born *black*, a color still further removed from the red hue of his parents than was white; events and products wholly contrary to nature, in the particular of *animal* generation, as relates to the human race. It was, therefore, by the miraculous intervention of the Divine power that the *black* and the *white* man have been produced, equally as much as was the creation of the color of the first man, the Creator giving him a complexion, arbitrarily, that pleased the divine will."

It will be observed that Mr. Priest speaks of Adam as the first man created; but it will also be remembered that this position we have shown to be incorrect, and furnishes the only vulnerable point of attack to this theory of the origin of the negro.

We have proved in the preceding chapter that the black and the white races were created prior to Adam, but as the flood destroyed all but Noah and his family, including his son's wives, the only preadamites brought over from the antediluvian world were the wives of Ham and Japheth. Mr. Priest goes on:—

"This solution of the mystery of the origin of the negro's color, we trust, will be acceptable, as there appear in the wide field of conjecture and investigation, *no other* paths that lead to light but *this*. The mind, therefore, seems hemmed in, and driven to this conclusion, by the arm of resistless necessity, referring the cause of the negro's color to the arbitrary will and wisdom of God, rather than to the feebleness and ineffectual power of contingencies.

But lest the reader may not be as well satisfied as the writer is, that in the above described manner, the negro race had its origin, we shall pass to other evidences of the alleged fact. Should we omit to do this, we may be accused of relying too securely upon what may be termed *inferential* testimony, as set forth on the above pages; it is our duty, therefore, now, to labor in search of *direct* evidence to the point though in fact the former to the writer seems fully sufficient.

It will not be forgotten that we have said above that *Ham*, one of the sons of Noah, was born black, with all the peculiarities of the true woolly headed negro man, by the direction of the divine power, and contrary to the common dictation of nature. To

prove this, we shall commence with an account of a circumstance, which at first sight may appear of but small moment, in relation to the point desired to be proved. The circumstance we now allude to, is the name which was given to the youngest son of Noah, the father of the negro race, at his birth, and that name was *Ham*.

But, says one, how can a *name*, a mere *name*, assist us in this pursuit? We answer that the word *Ham*, in the language of Noah, which was the pure and most ancient *Hebrew*, signified anything that had become *black*; it was the word for black, whatever the *cause* of the color might have been, the same as the word *black* means black in the English tongue. The language spoken by Noah is acknowledged on all hands, in all ages, to have been the true *antediluvian* *Adamic* or *Hebrew* language.

But if this is supposed to be unlikely, on account of the spreading out of the children of Adam, in their posterity, over, no doubt, the *whole earth*, before the flood, and that from *necessity*, the language of Adam and his *immediate* house, must have undergone changes during so many ages as were contained in 1656

years from the creation till the flood ; yet there are no doubts to be entertained that the language of Adam was continued in the line of *Seth*, which is termed the *holy seed*, or the life of the patriarchs down to Noah, and from thence to Jacob, the father of the Jews.

Unless this was the fact, it were difficult to ascertain how the record, or history of the creation, the *manners*, of the antediluvians, the *names* and *ages* of the *patriarchs*, in the line of *Seth* down to *Noah*, with the deeds and acts of many persons who lived before the deluge, could have been known to Moses, and from him transmitted to all ages and nations since the *great* flood. That the accounts now alluded to were not delivered to Moses by direct inspiration, is shown by there having been a knowledge of these things in the family of Noah, and of course among the descendants of his house, all along from the time of the flood, descending from patriarch to patriarch down to Abraham, and from thence to *Moses*; that writer only embodying anew in a book, from older written and traditionary accounts, a history of facts brought down from beyond the flood by the

progeny and lineage of Seth, the third son of Adam, written in the Adamic language.

That information of all these things was possessed by Noah and the succeeding patriarchs of the line of *Shem*, the oldest son of Noah, is evident from Moses' own account, as he everywhere refers to the fact of Noah, his children and the patriarchs, even down to Abraham, having a knowledge of the true God. It cannot well be overlooked by the careful reader, how well Abraham and Melchisedec understood the will of God and the history of the past ages, as referred to by Moses' own account in his book of Genesis, consequently, could not have been just then made known to him by the divine inspiration when he wrote that book. We hope no one will be offended at this, our opinion, for the whole book of Genesis is full of references to the knowledge of the ancients of the line of *Seth, Noah, Abraham, Melchisedec*, and the other patriarchs *before* his own time.

In relation to this opinion that Moses derived his history of the creation, and of the progeny of Seth from written records, we shall have occasion

in the course of the work, to make still more clear, as we are able to demonstrate that the fine arts, with literature and science, as well as agriculture and mechanism, were cultivated *before* the flood.

We have said that the word Ham, in the original Hebrew, or Noachian language, was the word for that which was *black*; in proof of this affirmation see Adam Clark's comment on the meaning of the word *Ham* (Gen. 10: 1), who there says that "Ham signified that which was *black*."

In further proof of this position we adduce the fact that the word *Ham*, in the *Coptic* language, which was spoken by the pure and early, or first, Egyptians, was the word for *black*. Now, as *Mezarim*, or *Mezar*, one of the sons of Ham, first of all, after the flood, led a colony to the vale of the *Nile*, in Africa, but a little south of Judea, which river empties into the Mediterranean, near where the city of Alexandria was built by Alexander the Great, it is certain, therefore, that the language of this *Mezar*, and his immediate descendants, *must* have been the *same* with the language of his father, who was Ham, and of his grandfather, *Noah*, who were the people since called the *Copts* of Egypt.

That *Mezarim* first of all settled the vale of the Nile, is admitted by Greek and Roman, as well as by Jew and Egyptian, in every age. The *earliest* Egyptians, says Josephus, were called *Mezarites*, and the country where they dwelt, *Mezar*, as well as one of their first cities was called *Memphis*—names and appellations derived from the name of the first settler, or head of the family, who led a party, clan, or colony, to the slimy flats of the Nile, before any other people after the flood.

Josephus, when speaking of this Mezarim, calls him the *first* king of *Memphis*, which, as above supposed, was the first city of ancient Egypt (Book VIII., p. 19), and therefore might well be alluded to as the first king of the country.

But how does this fact assist us in finding out the meaning of the word *Ham*, in the Noachian language? It aids us as follows: The first Egyptians were called Copts, and have been thus denominated in every age. Now, if this people, who were primitive in Egypt, and but just from the ark and the tower of Babel, used the word *Ham* to point out that which was black, it proves that the same word was made use

of for the same purpose in the family of Noah, among the Chaldeans by *Abraham*, and of necessity was used for the same purpose by *Moses* when he embodied the ancient history of his ancestry in the book of Genesis, as that work was written by him in the *Hebrew* language.

To show that the Noachian and the language of the first Egyptians or Copts was the same in the time of Abraham, we have only to call to mind that, when the patriarch went to Egypt out of Canaan (to which country he had but lately arrived from Chaldea), whither he went on account of a great famine, there was no difficulty in his oral communications with the people of that country. This, therefore, proves that the language of Egypt in the time of Abraham was still the Hebrew language, and was the same which Mezarim, the son of *Ham*, learned of his father, and of his grandfather, *Noah*. The Egyptians, therefore, in the use of the word *Ham*, to denote any thing that was black, acknowledged that their great progenitor was called *Black* in the house of his own father.

It is well known that the Hebrew, or Adamic language gave names to things and existences, in compliance with the *appearance* and *nature* of things to be named, as we have before remarked. It was this circumstance, or the dictating power of the Hebrew language, which governed when Adam gave names to all the animals brought before him at the time of the creation; when, as yet, he had learned no sound of human voice, except his own, to copy after, yet he went on without embarrassment, naming them according to the sensation produced in his mind when he looked at and had considered the creature to be named. Under this very influence, which governed in the construction of the Hebrew language, Adam gave a name to the first woman, whom he called *Eve*, because she was to become the mother of all living.

The word *Eve*, in the Hebrew language, signifies *life enlivening*, nourisher of life, producing and preserving human life. These qualities and powers of the first woman [first according to orthodoxy but not first in fact] were intuitively and instantly understood by Adam, when he had looked upon her, who

then named her according to the nature which language, like its author, who was God, had infused into it his own image, which was truth—accordingly, when Adam gave the names of all things, the language spoke the truth.

In agreement with this it is well known that every name, of every thing, or existence, has its specific meaning in Hebrew, and in this respect it is different from all other languages of the globe. Let any one reflect a moment on this subject, and see if he can find, especially when examining the names of men in the English, whether they have any specific meaning beyond a mere name. On this very account, the power of the Hebrew language, in dictating the names of things or beings, the parents of Ham could not well have named that child anything else but Ham, and keep within the bounds of the dialect of their language.

But in addition to what is already said respecting the Hebrew word *Ham*, we may remark that it was, in some sense, also prophetic of Ham's character and fortunes in his own life, and the fortunes of his *race*, as the word not only signified *black* in its literal

sense, but pointed out the very disposition of his mind. The word, doubtless, has more meanings than we are now acquainted with—two of which, besides the first, are heat or violence of temper, exceedingly prone to acts of ferocity and cruelty, involving murder, war, butcheries, and even cannibalism, including beastly lusts, and lasciviousness in its worst feature, going beyond the force of these passions as possessed in common by other races of men. Second, the word signifies deceit, dishonesty, treachery, low-mindedness, and malice.

What a group of horrors are here couched in the word Ham, all agreeing in a most surprising manner with the color of Ham's skin, as well as with his real character as a man, during his own life, as well as with that of his race, even now.

Thus far we have shown that the very name of this youngest son of Noah is an evidence of no small account, that he was born a negro with all the physical, moral, and constitutional traits that mark and distinguish that race of men from the other two races.

The birth of those two sons, Japheth and Ham,

being thus miraculously produced, there is no doubt but that Noah, as a prophet, saw in the births of these children, the hand and design of the Creator. He had already been informed, in some supernatural way, and doubtless, by the appearance or ministration of angels, that in about a hundred years from the births of his three sons, the globe was to be destroyed by water, on which account he had already been at work twenty years in carrying forward the erection of the ark, when Shem, Ham and Japheth were born.

As a philosopher and prophet Noah foresaw in the ruin of the earth by water, that its mild, healthful, and pristine climates would undergo a horrid change; and of necessity inhabitants of different characters, constitutions and complexions would be wanted to people it; on which account he bore patiently, for the sake of the divine purposes, the misfortunes of the strange and monstrous production of his wife in the birth of Ham. For this reason God produced the two new races.

It will be remembered that this theory holds that there never had been any other race than the red in

existence, and that, as before stated, is the vulnerable point in the theory. God had created races at the first, on sixth day, with the peculiarities of constitution and complexion, etc., necessary for post-diluvian existence; and hence the wives of Noah's sons were possessed of the necessary attributes of form and character. All other people were destroyed by the flood, and as these races were to be perpetuated, it was done through the miraculous creations of Ham and Japheth; Ham being born with all the characteristics of the antediluvian negro, while Japheth had those of the antediluvian white man. Had it not been for this miracle the flood would have ended the existence of all races but the red; but as the other races were necessary to carry out the divine will in peopling the earth and developing its great civilizations, God saw fit to accomplish His purposes in this way.

Priest continues: In reference to the foregoing arguments which respect the cause of Ham's name, we notice that after the flood when children were added to his family the same circumstance, their complexion, seems to have exerted an influence on

their names also. Cush was one of the sons of Ham, which word also had a reference to that which was *black*. *Cush*, *Cushan*, *Cushi*, *Chu-Shan-Rish-A-Thaim*, are all of the same or relative import. *Cush-anrishathaim* signifies Ethiopian blackness as well as the blackness of iniquity.

On this account the ancient country of Ethiopia, situated in Africa, in the region of the head waters of the Nile, which was settled first of all by the family of *Cush*, was called *Cushan*, as well as Ethiopia, or the country of the blacks.

The meaning of the word *Ethiop*, which is also a Hebrew word, signifies blackness, a name given to the country, on account of the color of its first inhabitants.

Even the word negro is derived from the Hebrew word *niger*, signifying black. *Niger* is a great river of Africa, and was thus originally named, on account of black men having first settled the countries of that river; and hence arose from earliest time the word *negro*, and applied to the race of Ham and no other people.

Canaan was the name of another of the sons of

Ham. But this word signified a trader or merchant, and seems to have pointed out the pursuits of his progeny, rather than their color. It was from this son that the Phœnicians, Tyrians, Zidonians, with all the tribes of the land of Canaan, which was Phœnicia itself, proceeded, who were a trafficking, seafaring, and mercantile race.

There was, however, a place in this country of Canaan, or Palestine, a district that was called *Cushi*, inhabited, no doubt, by a colony or family of the race of *Cush*.

The word Canaan, therefore, appears to have been prophetically given to that son of Ham, pointing to the pursuits rather than any other peculiarity of the branch of Ham's race.

The word Japheth is a Hebrew word, and was given as a name to one of the sons of Noah, which also had its prophetic meaning, and pointed out the fortune of Japheth's race, which was to consist of great enterprise, enlargement and renown in the world; one who was to excel, and even to rule over, the races of his two brothers; which, as we shall show in due order, has been wonderfully fulfilled. But

there is another meaning in the word Japheth, which is of immense importance to the doctrine set forth in this work, viz.: that Japheth was born a white man, as well as Ham with a contrary hue, proving to a demonstration, if we may be allowed to use so strong a term, that in the family of Noah the two complexions had their real origin.

This *peculiar* meaning is found in the translation of the word Japheth, by the *Rev. James Creighton*, A. B., a most accomplished Hebraist, in his Dictionary of the Scripture Proper Names, p. 162. This great linguist states that *one* of the meanings of the word *Japheth* is *fair*, or white, which cannot be said of black, as black is not fair. From this translation we learn that Japheth was a *fair white man*, on whose face and form there was stamped, in the eye of his father, the sure sign of great intellectual endowments, betokening renown, enlargement and rule among men, wherefore he could give him no other name than the important word *Japheth*, or the *fair* and ruddy *white* son, his fortunes remaining to be fulfilled in the course of time, while his father, acted upon by the great beauty of this child, gave him his

name and blessed him, as the progenitor of a race who were to fill the world with their glory and their numbers, as is now the fact before the eyes of all men, for the white man and the white woman are paramount in all the improvements of the earth.

Shem was the name of another of the sons of Noah; which word also had its meaning and this was renown, praise or greatness, prophetically pointing out the character of *his* race, but doubtless more particularly the renown of the genealogy of the Holy Seed, or line of the patriarchs, prophets, the Jews and of Jesus Christ, who came of the line of *Shem*. On these accounts the renown of the house of *Shem* has been great in all the earth.

The Jews have in every age been a wonderful people who were produced by miracle, as in the birth of *Isaac* when his parents were too old to have children; and they have been preserved by power equally miraculous, carrying out and maintaining the significations of the word *Shem*, which was the name of their great progenitor.

This argument number one is given by Priest to sustain the position that Ham was a black man.

It is sufficient within itself to establish the position, but other proofs will be brought, corroborative of this. Before proceeding further with the reasoning as set forth by the author of the theory, we will take the liberty to supplement this argument which is based on the *names* of Shem, Ham and Japheth, and the peculiarity of the Hebrew language in this respect; not because the reasonable readers will require it, but in order to place it beyond all cavil.

Taking no more of the Bible than Genesis, we will be able to see clearly, from what follows, how much importance the Hebrews attached to the adaptation of names.

Genesis 10:25, reads thus: "And unto Eber were born two sons; the name of one was *Peleg*; for in his days was the earth divided; and his brother's name was *Joktan*."

Peleg means *division*. So we see he was so called because "in his days was the earth divided."

Babel means confusion. Now, see Genesis 11:9, "Therefore is the name of it called *Babel*; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."

The word Abram meant Elevated Father. This was the name of the patriarch Abraham at first; but when God established his covenant with him that he should be the father of an immense multitude, the name was changed to Abraham, which means, *The Father of a great multitude*. Sarai was the name of his wife at first, but upon this covenant her name was changed to Sarah. Now *Sarai* means *my Princess*; but *Sarah* means *the Princess*. No longer the princess of *one* as indicated by *my princess*, but of *many* as indicated by *the princess*.

Ishmael means, *God shall hear*. To know why he was so named, read Gen. 16:11, which is as follows: "And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord *hath heard* thy affliction."

Beerlahairoi means, *The well of him that liveth and seeth me*. To see its application we will read Gen. 16:13, 14, as follows: "And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me? Wherefore the well was called

Beer-la-hai-roi; behold, it is between Kadesh and Bered."

Beersheba means *the well of the oath*. See Gen. 21:31, "Wherefore he called that place Beer-sheba; because there they swore both of them."

Jehovah-jireh means *The Lord will provide*. Gen. 22:14, where Abraham attempted to offer Isaac, but the Lord *provided* a sacrifice—a ram caught in a thicket by the horns. "And Abraham called the name of that place Jehovah-jireh."

Bethel means *The house of God*. Gen. 28:16, 17, 19, where the Lord reveals himself to Jacob and in consequence he called the place Bethel; "And Jacob awaked out of his sleep, and said, Surely the Lord is in this place; and I knew it not. And he was afraid; and said, How dreadful is this place! this is none other but the house of God and this is the gate of heaven. * * * And he called the name of that place Bethel."

Galeed means *the heap of witness*. Gen. 31: 48. "And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed."

Mizpah means a *beacon, or watch-tower*. Gen. 31:49. "And Mizpah; for he said, The Lord *watch* between me and thee when we are absent one from another."

Israel means a *prince of God*. Gen. 32:28, where Jacob's name was changed to *Israel*: "And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

Peniel means *the face of God*. For its application see Gen. 32:30. "And Jacob called the name of the place *Peniel*; for I have seen God face to face and my life is preserved."

Succoth means *Booth*. Gen. 33:17. "And Jacob journeyed to Succoth, and built him an house and made *booths* for his cattle; therefore the name of the place is called Succoth."

Pharez means *breach*; and we find the application in Gen. 38:29, where we read: "And it came to pass as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this *breach* be upon thee; therefore his name was called Pharez."

This idea of naming on account of attending circumstances is well brought out in the naming of Jacob's sons, the fathers of the twelve tribes of Israel.

Reuben means *Behold! a Son!*

Leah had discovered that she was not loved by Jacob, and believing that his son would secure her this love, she in her pride calls his name *Reuben*. See Gen. 29:32.

Simeon means *hearing*. For the reason for this name read Gen. 29:33, where Leah says: "Because the Lord hath *heard* that I was hated, He hath therefore given me this son also."

Levi means *joined*. He was so named because Leah exclaimed at his birth, "And now, this time will my husband be *joined* unto me." Gen. 29: 34.

Judah means *praise*. He was so named because Leah exclaimed at his birth, "Now will I praise the Lord."

Issachar means *an hire*; "And Leah said, God hath given me my *hire*; because I have given my maiden to my husband; and she called his name *Issachar*." Gen. 30:18.

Joseph means *adding*. So called because Rachel said, "God shall add to me another son." Gen. 30:24.

Benoni means *The son of my sorrow*. Rachel called her second son by this name because she was dying in travail. But Jacob called him *Benjamin*, which means *The son of my right hand*. Gen. 35:18.

Dan means *judging*. Gen. 30:6. "And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name Dan."

Zebulun means *dwelling*. See Gen. 30:20, where Leah said, "Now will my husband dwell with me, because I have borne him six sons; and she called his name *Zebulun*."

Naphtali means, *My wrestling*. Gen. 30:8. "And Rachel said, With great wrestlings have I wrestled with my sister and I have prevailed; and she called his name *Naphtali*."

Gad means a *troop*, or company. Gen. 30: 11, "And Leah said, A troop cometh; and she called his name *Gad*."

Asher means *happy*. Gen. 30:13. "And Leah

said, *Happy* am I, for the daughters will call me blessed; and she called his name *Asher*."

Those who are familiar with the Hebrew method of naming may consider this supplementing as unnecessary. To such it is decidedly unnecessary, for they can understand that since the word Ham meant black, such name would never have been given to the son of Noah, if he had not been black; but to those unfamiliar with this custom of the Hebrews, we feel that our demonstrations from the book of Genesis will make it clear that the Hebrews invariably gave names whose meanings corresponded with *appearance, circumstance, or prophetic reference*. Ham undoubtedly received his name on account of both his appearance, and the prophetic reference to the destiny of himself and his descendants.

When we read the instances cited in Genesis, and see how the name was invariably given to correspond with the most striking features of the occasion, we cannot doubt that when Ham was born, such a striking miracle as his color would have determined the name; and when we remember the fact that Noah was a prophet, we can understand how reference was

made in this name, to Ham's character and destiny as well as to his color.

Likewise we see the force of the name *Adam* in determining his complexion. God, using the same language, called him Adam or *the red man*, by way of distinguishing him from the pre-adamic creation.

We will now take up the next argument supporting the Hamitic theory as set forth by Josiah Priest. It is based on the fact that the countries settled by the descendants of Ham were found to be inhabited by black people. If Ham's name meant *black* and his descendants were *black*, these two circumstances will go far to prove the proposition in hand: viz., that *Ham was a negro*.

In setting forth this argument we will employ our own language or the language of the author, as we see proper.

We have shown the utter impossibility of the action of climate and the influence of surrounding circumstances to change a race from its physical formation and racial characteristics to those of an entirely different race; such as to change the white or red man to a negro. It is therefore useless to do

more than to refer to the proof of this already made. Now if we show that the countries settled by the immediate descendants of Ham became, through this descent, filled with black people, the fact cannot be accounted for as the result of climatic influences, etc., and therefore only one conclusion can be drawn: viz., that their progenitors were black people; but as all people were destroyed by the flood except the family of Noah, therefore the black people must have had their origin in this family; and as Ham's name meant that which was black, the only rational conclusion will be that Ham and his wife were black people—Ham created black by direct miracle, and his wife a black pre-adamite, as previously shown by the only interpretation of the first chapters of Genesis that will make the Bible harmonious in its different parts, and at the same time harmonious with undisputed discoveries of science.

Let us then to the argument. King David, in the 105th Psalm, says that Egypt was the land of Ham. This was said more than a thousand years B. C. David knew that Mezarim settled Egypt first of all, and that Mezarim was the son of Ham, and that Ham

was a black man, at least in name, as Hebrew was his vernacular tongue.

Also in I. Chron. 4: 40, there is an account of a people called "the people of Ham," who were then living in Canaan at a place called Gedor. To this place a warlike company of one of the tribes of the Jews went and cut the people off, because, as the text reads, they found in that place, "fat pasture and good, and the land was wide and quiet and peaceable, *for they of Ham* had dwelt there of old." From this peculiar phraseology, "*For they of Ham had dwelt there of old,*" we see at once that the meaning is, they had dwelt there from the beginning, or that they were the primitive inhabitants, which indeed was the fact—Canaan, their father, having first of all, after the flood, settled Canaan.

As further evidence that the Canaanites were descendants of Ham, the 23rd chapter of Genesis gives an account of Abraham's buying a burial place, in which to bury his wife, Sarah, and this he purchased from the children of Heth. Now, Heth was a son of Canaan and a grandson of Ham. See I. Chron. 1: 13, "And Canaan begat Zidon, his first born, and

Heth." As Canaan was the son of Ham, and Heth the son of Canaan, and as Abraham purchased the burial place from the children of Heth, he purchased it from the descendants of Ham who had possession of the country. But other descendants of Ham dwelt in Canaan, as the Jebusite, the Amorite, the Gergashite, the Hivite, the Arkite, and the Levite, the Zidonians, the Tyrians, and many others of the race of Ham; hence it is said. They of Ham dwelt in that country of old, that is in the days of Abraham; and as he found these people there it is fair to say they had dwelt there long before and were the first after the flood to occupy the land.

There must have been some very marked peculiarity in Ham and his descendants to have enabled them to know that "They of Ham had dwelt there of old;" and as Ham was a black man *by name* at least, may they not have known this by their complexion?

From First Chron., first chapter, we learn the names of the sons of Ham, and also do we learn this from Josephus, Jewish Antiquities, chapter VI., p. 21. These names were *Phut, Mezarim, Cush, and Canaan*.

From these authorities we learn that Canaan set-

tled in the southern parts of Asia, along the Persian Gulf, and the eastern parts of the northern side of the Mediterranean Sea, as well as all the back country or mountainous regions of old Phoenicia, afterward called Palestine, comprehending the country of Jerusalem, quite down to the isthmus of Suez, a strip of country between the ends of the Red Sea and the Mediterranean, which divides Asia Minor from Africa. This was a mighty region of country, over which the descendants of Canaan spread themselves, more or less, immediately after the dispersion from the tower of Babel. Of course there were others of the Hamitic descendants among them, but the bulk of the first settlers of those regions were of the family of Canaan.

Cush and his father, Ham, with the mighty Nimrod after the confusion of their language at the tower of Babel, traveled down the Euphrates to the Persian Gulf as it is now called; thence along the Arabian Sea, and onward to the strait of *Babelmandeb*, a narrow place of water where the Red Sea unites with the ocean. the southern side of which strait is Africa, and is near the region of the head of the Nile where Cush

and his fellows settled and laid the foundation of the Ethiopian empire, which continued in some sense to be known on the page of history, even to the time of Christ.

Phut, or *Put* as it is spelled in the Scriptures, went also to Africa, crossing the isthmus of Suez, and laying the foundation of the Libyan Empire.

Mezarim, it seems, took the same course with his clan, filling, in a few years, the valley of the Nile from the mouth of that mighty river hundreds of miles, founding the famous Egyptian Empire.

Having shown where the sons of Ham settled, it now remains to prove that these settlers were black. If we do this the argument is supported by two propositions, viz: Ham's name proves that he was black and his descendants, if black, prove the same thing.

We have shown that—

1. Canaan settled the land of Canaan.
2. Mezarim founded the Egyptian Empire.
3. Cush founded the Ethiopian Empire.
4. Phut or *Put* founded the Libyan Empire.

In order to ascertain whether these people were black, let us follow Mezarim, who settled Egypt along the Nile, and Canaan who settled old Phoenicia; or

the Holy Land as it was afterwards called. If we show from history and the Scriptures that these were black men, our point will be carried thus far.

Herodotus was a famous Grecian historian, who by the learned is called the father of history. This great author lived about 500 years before the Christian era, and traveled much in Africa for the purpose of obtaining a knowledge of the nations, manners, and customs of that part of the world. This man says expressly that the Egyptians with several nations contiguous in the interior of Africa, were black, having curled or woolly hair. See his works, Chapter LVII., p. 88.

On the authority of this statement of Herodotus, Volney, a celebrated French writer, remarks that the people of those countries, Egypt, Libya, and Ethiopia, were real negroes of the same species with all the nations of Africa. Now, if these people were negroes then,—five hundred years before Christ—why should we conclude that they were not so from the first, the theory of climatic influence being exploded?

In a previous chapter we proved that the Ethiopian woman whom Moses married was black. Her name was Saphury or as it is spelled in the Scripture, Zip-

porah, and she was the daughter of Jethro or Ruel—as Josephus calls him—the Midianite. Now, concerning this Jethro or Ruel, Adam Clark, quoting Abul Fara-jus, an Arabian writer, says, This Saphury or *Zipporah* was the *black daughter of Ruel*, or Jethro, which is the same, as he had several names.

In Numbers, 12; 1, we have this language:

“And Miriam and Aaron spoke against Moses because of the Ethiopian woman, whom he had married; for he had married an Ethiopian woman.”

Now, as the word *Ethiopian*, or *Ethiop*, is a Hebrew word, signifying that which was *black*, as does also the word Ham, we see that Miriam and Aaron, the sister and brother of Moses, found fault with him for marrying a black woman. We find that the great commentator, Adam Clark, considered this woman black; and any scholar must, we think, decide with Clark and other great commentators on this question. Dr. Talmage says of Miriam, the sister of Moses: “She had possessed unlimited influence over Moses, and now he marries, and not only so, but marries *a black woman from Ethiopia*,” etc. A question as plain as that regarding the color of this *black wife* of Moses needs no argument.

Let us now take up Jeremiah 13: 23, which reads as follows: "Can the Ethiopian change his skin, or the leopard his spots?" Now since the word Ethiopian, in Hebrew, means black as well as the word Ham, and since the Ethiopians of the present day are black, and the Ethiopians in Herodotus' day were black (B. C. about 500 years), and since an Ethiopian in Moses's day was black, we see what is meant by this passage of Jeremiah: viz.:

Can a black man change his skin, etc. This gives us a chain, or a system of land marks, so to speak, beginning at the house of Noah, back of which we cannot go on account of the flood, and with Ham whose name shows he was black, and coming down through the days of Moses, Jeremiah, Herodotus, and the present; showing that Ham must have been the progenitor of the negro race.

Concluding this argument we find:—

1. That the four sons of Ham were Phut, Mezarim, Cush, and Canaan.
2. That Phut or Put settled a region west of Egypt in the interior of Africa. This country was Libya and the inhabitants were negroes. Herodotus

says, Vol. I. bk. 2, p. 246, that the Colchians and Egyptians who were all one with the Tyrians, Zidonians, Ethiopians, and *Libyans*, were *black*, and had short curling hair.

3. Mezarim first settled Egypt.

Herodotus says the Egyptians were negroes. Volney says the Egyptians were real negroes. Edward Robinson in his Bible Encyclopædia says, "The ancient name of the country (Egypt) among the inhabitants themselves, was Chimi or Chami, which the Hebrews probably pronounced *Cham* or *Ham* and referred to Ham, the grandfather of Mezarim. The Egyptian word signified black, according to Plutarch. (de Is. et Osir, p. 264.)

4. Cush founded Ethiopia. We have shown that Herodotus says that the Ethiopians were negroes about 500 years B. C. Volney says they were real negroes. They were black in Jeremiah's day. They were black in Moses' day. And they are black to-day. Rosenmuller says that "The Hebrews designated by the name Cush all southern countries, or the torrid zone, with their inhabitants, so far as these were of a black color." (Bible Geog. III., p. 154.)

5. Canaan settled the land of Canaan which at first included largely Ethiopia, Tyre, Zidon, old Phœnicia, and many others; all of whom are said to have been originally black races. Now, since the name Ham signified that which was black and since the countries settled by his descendants are found to have been inhabited by black people, can any other conclusion be drawn than that Ham was the progenitor of the negro race?

We have traced the negro back to Ham; and the flood prevents us from going farther, as all people back of this time were destroyed. But the objector will say that it is impossible for the high civilization found in Egypt and Phœnicia to have been the result of an entire negro citizenship. We agree to this, and it must be remembered that we have not claimed the high developments of the arts of civilization of these countries as due to the aborigines any more than we claim the high civilization of North America as due to its first settlers, the American Indians. Just as our civilization was left for a more progressive race than those who first occupied the land, so it was with these countries; however, those who thus developed Egypt and Phœnicia were not white people, but either

straight haired negroes whom we will consider later, or else they were descendants of Shem—red races. These people invaded these countries and enslaved the negroes, developing the mighty resources of the lands by negro slavery, having enslaved the descendants of Ham—the negroes.

God in his wisdom doeth all things well;
 Makes time and work conform to his designs;
Lays on creation wide his holy spell,
 And by his will, each creature he assigns
To proper place; and of the human kind
 Creates three races, each a place to fill.
Thus, by the motion of omniscient mind,
 All worlds in harmony move by his will.

CHAPTER IX.

The curse of God upon Ham pronounced by Noah—Ham designed for slavery from his birth—Necessary corrections—Negro slaves of Canaan—Of Tyre—Of Ethiopia—Of Egypt—Summary of arguments—The god Hercules—Curious traditions—The brown and yellow races—Other matters of interest.

Although what has been presented in the preceding chapter seems sufficient to convince the most incredulous, yet we do not find ourselves without further argument to sustain the proposition that Ham was a negro. Our next argument to this end is based on the fact that the destiny of the descendants of Ham as regards a prophecy relative to them, has been literally fulfilled in the negro race.

Upon one occasion Noah foretold what would be the destiny of the descendants of Ham, and this prophecy, as before remarked, has been fulfilled in the black race; proving that the negroes and the Hamitic races are identical. Since what Noah foretold should happen to Ham's descendants has hap-

pened to the negro race, and not to any other in the same degree, by placing this circumstance with the arguments produced in the eighth chapter of this work, it is easy to make the deduction that as the descendants of Ham were negroes, therefore Ham must have been a negro.

When Noah and his family had gone out of the ark, and had planted a vineyard, Noah being old was easily affected by wine and became drunk. Ham, upon this occasion, treated his father in a manner which showed a want of filial respect, which furnished an occasion for Noah to inform him that he was resting under a curse. Some do not agree here with the author of the Hamitic theory, that this curse was caused by Ham's conduct on *this* occasion; for Ham's being a negro from his birth showed that the curse was from his very conception, as his color was only one of his peculiar characteristics. His whole formation showed that he was destined to fill the chapter of slavery in the world's history. All the anatomical differences between the negro and the other races were manifest in Ham from his first formation, and were designed by an all wise Creator to adapt the negro to his future destiny. His black skin with its thick cuticle was not

only suited to the hot regions of Africa, but also to his exposure to the sun as a slave in future ages. His kinky woolly hair was not only a protection from the sun in Africa and while enslaved in other countries, but it formed a cushion to protect his skull, better than fine straight hair would, from the blows of a cruel master or slave driver. His cranium likewise was narrow for the phrenological reason that broad heads always furnish too much combativeness and self will to admit of slavery. His cranial plates are harder and thicker, likewise for a protection. His neck was made short and thick to give it strength, as while in slavery the negroes are well known to have carried great burdens upon the head. His long arms likewise were the better adapted to his service. His foot was made broad and flat, not only for the sands and marshes of Africa, but also for the upturned sand and loam of rice and cotton fields. Thus we see that Noah's anathema was preceded by a physical formation which showed that Ham and his descendants were marked for the slavery of which Noah speaks when he tells Ham that he shall be "*a servant of servants.*" This language is supposed to have had ref-

erence to Canaan, but in the proper place we will show that Ham and not Canaan was meant.

The Biblical account of Noah's anathema is as follows: "And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine and knew what his younger son had done unto him. And he said, *Cursed be Canaan; a servant of servants shall he be unto his brethren.* And he said, *Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.* (See Gen. 9:20-27.)

In the above, two corrections should be made; the word "*be*" is in italics, which indicates that it is an interpolation; i. e., that the translators inserted it and that it is not in the original. It should be left out.

It would then read "*cursed Canaan.*" This is yet wrong. It should read "*cursed Ham.*" The Arabic copy of the book of Genesis, of equal authority with the Hebrew, and originally the very same, reads, "*Cursed Ham,*" the father of Canaan; a servant of servants shall he be unto his brethren. Bishop Newton and Adam Clark refer their readers to the Arabic Bible for the true reading.

We will now proceed to analyze this curse and the other matters contained in the same connection. If we take the passage as it is in our English version of the Bible, "*Cursed be Canaan*" means, Let the posterity of Ham be cursed; and as Canaan was the youngest child his name was used to imply that the curse was to extend to the most distant generation. If we take out the word "be" as it should be done, it means that the curse is not a thing of the future only, but that they are already under the curse. If we take the Arabic version, "*Cursed Ham*" means that Ham now rests under a curse; and for what reason may be seen in Deut. 27:16, "*Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen!*"

Ham had "*set light*"—or treated with disrespect—his father, hence God's curse was upon him which was announced by the mouth of Noah.

"*A servant of servants shall he be unto his brethren,*" means that he shall be the *most abject servant*, i. e., a *slave* to his brethren. For this superlative expression compare "*The holy of holies,*" etc., meaning the most holy. That he shall be a slave to his brethren means that his descendants shall be slaves to the descendants of his brethren, Shem and Japheth. "*Blessed be the Lord God of Shem.*" Our Saviour came of the line of Shem; hence this expression.

"*God shall enlarge Japheth.*" This accords with his name which signifies, besides fair or white, the fortune of Japheth's race which was to consist of great enterprise, enlargement, and renown in the world.

"*He shall dwell in the tents of Shem.*" We think this means, He shall occupy the lands of Shem, which has been, and is being fulfilled literally. Especially is this noticeable in the case of the American Indian. *Canaan shall be his servant*; i. e., his slave.

Having seen that the curse of slavery was entailed upon the descendants of Ham, we will now proceed to show that this had reference to *negro* slavery, which, unlike the author of the Hamitic theory, we do not believe to have meant *perpetual slavery*, but slavery for many generations.

We have said that the expression "Servant of servants," does not mean servants of those who serve, but that it is a form of expression denoting the most abject servitude, the lowest condition of slavery. The Bible account of the distinction made in the Mosaic law between the Hebrew slaves that were not to be oppressed, and that were to go free upon the year of jubilee, and the negro Canaanites that were to be enslaved, bears out this idea perfectly. We quote from the 25th chapter of Leviticus from the 35th to the 47th verse:—

"And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger, or a sojourner: that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am

the Lord your God which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; *thou shalt not compel him to serve as a bond servant*. But as an hired servant and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen."

Here we find that while the poor Hebrew is to be sold, he is not to *serve as a bondman*, and is not to be sold *as a bondman*.

Continuing the quotation: "Thou shalt not rule over him with rigor; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land;

and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren the children of Israel ye shall not rule one over another *with rigor*."

This needs no explanation. Having previously proven that the Canaanites were negroes (the heathen here mentioned of whom the Israelites were to buy slaves), it is easy to see that the Mosaic law makes a distinction between the Israelites bought as servants and the negro Canaanites bought into perpetual slavery. The one to go free at the end of six years, and the other to be a possession *forever*.

The one to be ruled over, not as a bondman—without rigor—and the other as a slave. The bondman had no civil rights, could not be a witness in courts of law or religion, could not implead the master in case of abuse or disagreement, but was wholly at the will of his owner. Such was not the case with the bought Hebrew, as their condition of servitude did not disqualify them as citizens in any degree whatever, as they were not to be oppressed as bond servants.

In the book of Joel we read of the Syrians capturing and carrying away into captivity great numbers of the Jews who were sold to the Grecians who dwelt about the western end of the Mediterranean Sea, in the country now known as Spain and Italy far west of Judea, but Alexander the Great released them; but when this great warrior conquered Tyre, which was a Canaanitish city and kingdom, he reduced to slavery all the men, women, and children, amounting to 30,000 at one time. These were sold to whomsoever would buy them. Again, when Artaxerxes—Ochus—destroyed Zidon, another city of old Canaan, and had reduced the captives to be sold as slaves, the Jews bought as many as they could and sold them again to the Sabeans as Joel had prophesied; and there they remained as slaves. This was done according to the law of Moses, the prophecy of Noah, and of Joel. There are many other instances of the Canaanitish negroes becoming "*servants of servants*," or *slaves*, but these will suffice.

Josephus says: Book 8, chapter 7, page 293, that "King Solomon had many ships that lay upon the sea of Tarshish (the Red Sea); these he commanded to carry out all sorts of merchandise into the remotest

nations, by the sale of which silver and gold were brought to the king, and a great quantity of ivory, apes, and *Ethiopians*; and they finished their voyage, going and returning in three years' time."

We have proved that "Ethiopian" is synonymous with "negro," but if any doubt yet remains, the American folio edition of Josephus uses the word *negroes* instead of *Ethiopians*. Here we see, then, that the *Ethiopians* fulfilled the prediction of Noah.

Not only Solomon, but all the eastern kings procured slaves from Africa, the Chaldeans, the Medes, Persians, Assyrians, Arabians, etc.

Egyptian monuments of nearly four thousand years ago contain figured representations of negroes as slaves.

In these inscriptions the castes are shown by attitudes of service, etc., and the negro is always represented as a slave.

Having shown that the countries that were settled by the descendants of Ham fulfilled the condition of the curse pronounced by Noah by being placed—not in temporary or conditional bondage—but in a bondage that continued up almost to the present day, we turn from the negro slaves of antiquity to those of

the present, or of modern times. Every nation under heaven has been developed by the brains of the white or red men, and very largely by negro labor directed by these other races. It would be an insult to the reader's intelligence to try to prove this, as every reader knows it to be true.

If with all this array of circumstantial testimony the reader is not convinced that Ham was a negro, he would not believe though one should rise from the dead. Mr. Priest has given more argument than this to sustain the proposition, but surely no more is needed.

To sum up the argument supporting the proposition that Ham was a black man we have:—

1. The word Ham signified that which was black, and the Hebrew method of naming according to some appearance or circumstance, would prove that the son of Noah so named was black.

2. The countries settled by Ham's descendants were found to be filled with black people, which could only be the case by their progenitors' being black. We do not "gather figs of thistles."

3. A curse of the most abject slavery was placed upon the descendants of Ham, which we find fulfilled

only in the negro race, the enslavement of others not being so abject and protracted. We will now relate from the pen of Josiah Priest other incidents, bearing testimony to the same thing, viz., that Ham was a negro; not because we think them necessary to sustain our proposition, but because we think they will be of interest to the reader. First, in regard to the god Hercules, he says:—

“Respecting the Egyptians Herodotus says also that Hercules was one of their gods, who was second only to Pan (the Creator) himself, in their estimation, and that from the Egyptians the Greeks borrowed a knowledge of this god.” (Page 204, Vol. I.)

This Hercules was, no doubt, the famous Nimrod, founder of the tower of Babel, whom the Egyptians had deified, as Herodotus relates, and that his parents were Egyptians. All this the Grecian traveler learned of the Egyptians, as he knew nothing of the story of the Hebrew history as written by Moses, that work having been translated into the Greek language not till a hundred and fifty years or so after the time of Herodotus. This pretense of the Egyptians, about their being the first people of the human race, was but a pretense arising out of a vain desire to be thus

esteemed; the very thing to which several others of the ancient nations have aspired, namely, the Greeks as well as the Chinese and the ancient nations of America. As to Nimrod, the hero of Babel, being the great type of all the Herculesees of the ancient nations, there can be no doubt; for the legends of every country who have claimed him to be a god, present him always as being armed with a club of enormous size with which he slew the monsters of the earth—dreadful serpents, wild beasts, etc. In this very character the Bible represents him; Genesis 10:8, 9, where it is written that he was a mighty hunter before the Lord, which the Jewish rabbis interpret of his slaying wild beasts, which, at that time, greatly infested the country of the Euphrates where he lived, before he and *Cush*, his father, and Ham, his grandfather, went to Africa and founded Ethiopia.

To find out the true origin of the god Hercules, Herodotus, the Greek, made a voyage from his own country, which was on the eastern side of the Mediterranean, near to Italy, west of Greece, to the great city of Tyre, which was on the extreme eastern end of the Mediterranean, the capital of old Phœnicia, or old Canaan. The reason why this man took so much

pains on this subject, was to see whether his countrymen were right, in their claims of Hercules to be their own natural god, and not derived from some other people.

When he had arrived there, he soon found in the city of Tyre a temple dedicated to Hercules. The next thing for him to learn was how long it had been built. He, therefore, inquired of the priests how old the temple was. They replied that it had stood there ever since the building of the city, which was more than two thousand years. This would go back in time from the time when Herodotus went to Tyre (about 480 B. C.) quite up to the era and birth of Nimrod, which was about one hundred and twenty years after the flood.

From this fact Herodotus was convinced that Hercules was truly a Tyrian, or *Negro god*, who was also the god of the Egyptians, the Ethiopians, and Libyans, as well as of ancient Babylon, of which empire Nimrod was the founder, although it passed into other hands in process of time.

We have said above that Nimrod, the grandson of Ham, was a negro, and after his death became a negro god by deification after the manner of the ancients;

for Herodotus expressly says, Vol. I., bk. 2, p. 246, that the Colcheans and Egyptians, who were all one with the Tyrians and Zidonians, Ethiopians and Libyans, were black and had short curling hair. If such men were not negroes of the true stamp, we know not who are, and they were the descendants of Ham or else they had no progenitor at all."

We give the following interesting matter also from the pen of the same author:—

"In support of the doctrine of the three original complexions of the sons of Noah we give the following tradition of the ancient *Marabouts* or negro priests of Africa.

This tradition says, after the death of the great king, who came through the waters when the sea overflowed the world, that his *three sons*—one of whom was *white*, the other *red* and the third *black*—agreed among themselves to divide the property which was left them by their father in an equal and equitable manner. When they had assorted the goods, the cattle, the gold, silver and precious stones, they sat down to smoke a friendly pipe, saying that next morning each one should take his own and depart where he pleased.

But the white brother slept only a short time, when he arose, seized upon all which was most valuable and disappeared. A little while after, the red brother awoke, having the same design, but finding that the white brother had gone, and with him all that was most valuable, he seized upon the residue and fled also, leaving behind only a few ragged garments, some pipes, millet seed, tobacco, and rice. In the morning when the sun was pretty well up, the black brother having had his sleep to the full, arose also, and finding all was gone, he became sad and sullen, while he sat down to smoke one of the pipes.—Anquetil's Hist., Vol. VI., p. 117.

This curious fact, it seems, has somehow spread very far into the world and been handed in a very extraordinary way down through many ages; for the very Indians of America have a tradition of the same thing, namely, that the Great Spirit created three kinds of men with three distinct complexions, who were the fathers of all the human race. This tradition was brought to light by the following circumstance:

When the *Floridas* were at first erected into a territory of the United States, one of the earliest deeds

of the governor, William P. Duval, was directed to the instruction and civilization of the chiefs, in which he informed them of the wish of their great father at Washington, that they should have schools and teachers among them, and that their children should be instructed like children of white men. The chiefs listened with their accustomed silence and decorum to a long speech, setting forth the advantages that would accrue to them from this measure; and when he had concluded they begged the interval of a day to deliberate upon it.

On the following day a solemn convocation was held, at which one of the chiefs addressed the governor, in the name of all the rest. "My brother," said he, "we have been thinking upon the proposition of our great father at Washington, to send teachers and set up schools among us. We are very thankful for the interest he takes in our welfare; but after much deliberation we have decided to decline his offer. What will do very well for white men, will not do for red men. I know you white men say we all come from the same father and mother, but you are mistaken. We have a tradition handed down from forefathers, and we believe it, that the Great Spirit, when

he undertook to make men, made the black man—it was his first attempt and pretty well for a beginning; but he soon saw that he had bungled; so he determined to try his hand again. He did so and made the red man. He liked him much better than the black man, but still he was not exactly what he wanted. So he tried once more and made the white man and then he was satisfied. You see, therefore, that you were made last, and that is the reason I call you my youngest brother. Now when the Great Spirit had made three men, he called them together and showed them three boxes. The first box was filled with books and maps and papers; the *second*, with *bows* and *arrows*, *knives* and *tomahawks*; the third, with spades, axes, hoes, and hammers. These, my sons, said he, are the means by which you are to live; choose among them according to your fancy.

“The white man being the favorite, had the first choice. He passed by the box of working tools without notice; but when he came to the weapons of war and hunting, he stopped and looked hard at them. The red man trembled, for he had set his heart on that box. The white man, however, after looking upon it for a moment, passed on and chose the box

of books and papers. The red man's turn came next, and you may be sure he seized with joy upon the bows and arrows, and tomahawks. As to the black man, he had no choice left but to put up with the box of tools.

"From this it is clear that the Great Spirit intended the white man should learn to read and write, to understand all about the moon and the stars, and make everything, even *rum and whiskey*. That the red man should be a first-rate hunter and a mighty warrior, but he was not to learn anything from books, as the Great Spirit had not given him any; nor was he to make whiskey nor rum lest he should kill himself with drinking. As to the *black* man, as he had nothing but working tools, it was clear he was to work for the white man and the red man, which he has ever continued to do."

How much in harmony are these traditions (or this tradition we should say, for although held by different peoples of the earth, they are one and the same) with the truth as shown in this and preceding chapters of this volume; the only difference being that the traditions run back no farther than the flood and are more poetic in detail. How much also they corre-

spond with the paintings found within the past century in the subterranean chambers of the dead beneath the ruin of one of the ancient cities of Egypt.

These paintings delineate three races of men and were found on the wall of royal sepulchres, and retained their brightness although centuries had rolled away since they had been placed there. The three races as shown here were distinguished by their complexions, being *white, red and black*, respectively. The attitudes of the whites showed them to be law givers; the red men were represented as warriors, with instruments of war in their hands; the black men were represented as slaves, with implements of husbandry in their hands. See Hern's Historical Researches in Africa, Vol. II., p. 90.

These paintings and this Indian tradition are too much alike considering the great ocean that rolls between the people that did the painting and the people that held the tradition; and also considering the centuries that have rolled between also, not to be founded upon the truth, which is that three races came through the flood; and as Noah's family were all the people that escaped the flood these

three races must have been represented in the family of Noah.

As these three races could not have been propagated without pairs—male and female—of each, the children of Noah must have existed a *white* pair, a *red* pair, and a *black* pair. As Ham was evidently born black and Japheth white, through God's miracle, and as the descendants of Adam must have been red, as Adam was red, Shem must have retained the original complexion, his wife likewise being red. Ham must have had a black wife from whom were born black descendants that finally peopled old Canaan, Egypt, Libya, Ethiopia, etc. Japheth, likewise, must have had a white wife from whom were born the white descendants that have become masters of the world, as Japheth's name implied. As we have shown by the Bible and science, people were created prior to Adam and Eve, some of these at least must have been white, and some black, as Ham and Japheth could only have obtained, the one black and the other a white wife from the descendants of these people.

There may also have been the yellow and the brown races among these preadamites, but those of the present must have been the result of amalgamation, as

those of antediluvian times would have been destroyed in the flood. The brown race must have been the result of the amalgamation of the red and the black races, while the yellow would result from an amalgamation of the white and the red races. This is very evident in the very appearance of these races; the brown race, or straight haired negro generally have in their physical appearances the characteristics both of the black and of the red races. They have the flat nose of the negro, the thin lips of the red man, the color, almost, of the negro, the black hair, straight and coarse, and the high cheek bones of the red race, etc. The so-called yellow race varies in complexion from the coffee color of the brown race to almost the ruddy hue of the white. Their hair is exactly like that of the red race, while their features and their form show a mixture of the black and red races; their complexion being about all that suggests the presence of any blood from the white race. They seem to be an amalgamation of all the races, with the blood of the red and the black races predominating in the formation of the features, and often in complexion also.

In the arts of civilization, the white man stands pre-eminently ahead of all others; while the black

man has been in the world's history, not only non-progressive, but retrogressive in a wonderful degree. The civilization of those countries originally settled by the descendants of Ham, the black race, were not due to the aboriginies, but to races of straight haired negroes or to the red men that invaded and became masters of those countries; who having conquered the countries, enslaved the first settlers—the negroes—and by this slave labor developed the vast resources of these countries. The civilization of old Phoenicia was the product of the straight haired negro; the pure negroes serving as slaves in the performance of the physical labor as directed by their masters. The world renowned civilization of Egypt was likewise the product, not of the real negro, as regards the directing and managing, ruling and controlling; but of a straight haired race as shown by the mummies of the kings and rulers. Just who these were has been one of the world's great problems. Either they were red men or else they were straight haired negroes.

The question may be asked, Why are not the red races, and the straight haired negro of to-day as progressive as those of that day and time? This cannot be satisfactorily answered except by saying that they

of that day accomplished God's purpose, and passed the progress over into the hands of the white race, as it suited his divine will. The question may also be asked: Why did it please God for the descendants of Ham to suffer such an abject slavery for so small offence as that of which Ham was guilty? We answer that it has pleased God to visit the iniquities of the parents upon the children and future generations in more instances than one.

The filial disrespect of Ham was a violation of an express command of God, as much so as the first transgression. "Honor thy father and thy mother" was the command violated in Ham's case. Besides being a violation, it carried with it a moral wrong of no small consequence. But if it be said that God knew Ham was going to do this, (for he created him with all the characteristics of the negro, from his birth, thus fitting him and his posterity for the slavery of future ages by his very formation in every particular); we reply that the same may be said of Adam's transgression, for the Bible tells us that Christ was as a lamb slain from the foundation of the world; and as the only reason he had to be crucified being that of redeeming the world from the curse which Adam

brought upon them by his transgression, the foreknowledge of God is shown in this case as much as in Ham's; due preparation was made in each case. The truth is plain that both Adam and Ham were "able to stand yet free to fall;" and the all wise God knew the results from the first and provided that the curse in each case should fill its place as a curse, and yet by his mysterious will turn out a blessing in the end. Adam was created a little *lower* than angels in his *spiritual* relations, but in his *natural* state he was not above the savage, as we have previously shown, not even knowing how to clothe himself. By the banishment from Eden came the blessings of Christianity with all its attendant civilization; and at last the redeemed will become a little higher than the angels, for the angels shall minister unto them. Thus we see that God knew how to convert his curse into a great blessing.

Likewise in Ham's case the curse of slavery has been a blessing to the world in developing its great resources; and thus advancing its civilization; this reaction upon the negro race reflects the blessing back upon them at last. But we reserve this for future chapters.

CHAPTER X.

Moral depravity of the negro race—Sodomy and idolatry of the Canaanites—Other deeds of wickedness—Bible evidence of these crimes—Jezebel a negress queen of prostitutes—Other prostitutions—Sodomy in Africa—Gustatory depravity—Shinga—A she devil—Cannibalism—Human sacrifices—Superstition and idolatry in Africa—The fetish—Devil worship—The slave trader.

In order to trace the history of the negro race we must begin with a moral darkness, such as the world has never known in any other race; a darkness of character at once shocking and disgusting. Were it not our purpose to develop the whole truth, we would certainly pass over this part of the history of the race. Even at best we must omit certain statements of actual truth, too shocking for the reading public, and only hint at other deeds and customs too disgusting to admit of plain, unrestrained statements. For the rest we beg at the outset that the reader will be charitable in his criticism, remembering that historians have

handed these facts to us for truth's sake, and even the Bible makes its statements in unequivocal terms.

Let us then to the work. Beginning in old Canaan with the descendants of Ham by his youngest son, we have the Sodomites, from the very vileness of whom has originated a word whose meaning signifies the most disgusting practice of which the human race has ever been guilty; viz., *sodomy*. Every reader of the Scripture is familiar with the behavior of the Sodomites, but it will be well to reread the 19th chapter of Genesis, where it is related that two young men stayed over night with Lot, and an attempt of violence upon the persons of these strangers was made, even though they were male beings, and though Lot offered his virgin daughters in their stead, they were refused for the sake of practicing upon their own sex, so perverted were their passions. The reader must remember the meaning of the word "know" where it states that they—the Sodomites—demanded these young men that they might "*know*" them. This instance is only one of thousands of this people who were so wicked that ten righteous persons could not be found in the entire city to save it from destruction; an account of which is beautifully told by Josiah Priest as follows:—

"Then began the work of wrath as if the lightnings

from the four winds of heaven kept holiday, and yet were obedient to the beck of an awful hand, which far up in the gloomy concave was seen in flaming red, pointing them to their courses. Then fell a tempest of fire, mingled with burning brimstone, from the Lord, out of Heaven, destroying, not only the great vale of Sodom, but five cities with hamlets and villages innumerable. So violent and fierce was the fire, that it devoured the very ground in all that region, as it was composed much of a bituminous strata to a great depth, in which the Jordan flowed and formed the Dead Sea."

Thus for a disgusting sinfulness of these negro Canaanites God swept them from the earth by tens of thousands. Not only were they guilty of an idolatry equally shameless, having gods so carved and so painted as to represent the basest passions and desires. Nor did their passions stop with human beings even of their own sex, but descended to the beasts of all kinds, called in the book of Jude the "going after strange flesh."

As evidence that such things were committed by the negroes of old Canaan, see Leviticus XVIII. and XX. It will be remembered that Moses was giving the

law to the Israelites before they reached the land of Canaan which God had promised to Abraham; and he, as God's mouthpiece, tells them not to practice certain things that they will find practiced when they reach the land, and for which God proposes to purge the country of such wicked inhabitants.

We copy a short extract from Leviticus 18:22-28. "Thou shalt not lie with mankind as with womankind; it is abomination. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it is confusion. Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you."

From this passage we see that those who occupied the land of Canaan before the Israelites reached it, were guilty of all these abominations; and we have shown in previous pages that these first settlers were negroes. Hence the case is clearly made out that the negro Canaanites were guilty of practices so foul as to cause the world to shudder, and to cause God to destroy the inhabitants. In some instances, by God's command, these depraved beings, the embodiment of the vilest licentiousness and of the basest idolatry, were exterminated by the Israelites, and in others they were enslaved.

In the above Scriptures God cautions the Israelites through Moses, not to engage in the practices which the negro Canaanites who then occupied the land were guilty of, on the penalty of being "*spued out*" as he declared these aborigines would be. Now let us ask, What people did God cast out of the land of Canaan? He cast out seven mighty negro nations, more numerous and more powerful than were the Jews, all of whom the Bible says were guilty of the abominations mentioned in the eighteenth and twentieth chapters of Leviticus, making no difference in their sexual amours, between sisters, mothers, neigh-

bors' wives, men, and animals. It is no wonder they were cast out of the land; and as for slavery, it was a blessing to such people, as it furnished a restraint upon such wickedness.

From the best information we can obtain, the descendants of the other sons of Ham were of the same stamp. The Egyptians, the Libyans, and the Ethiopians were guilty of such base practices, socially and religiously, as far back as we can obtain any authentic record. Herodotus says that while he was in Egypt he was an eye-witness to one of the most disgusting scenes enacted by an Egyptian woman and a he goat in the very streets of the city. This was about 480 B. C.

Dr. Clark says in his comment on Exodus 22:19, that it is certain, from an account in Sonnini's Travels in Egypt, that lying with dumb beasts is practiced even now as well as in the time of Moses. Dr. Clark, it will be remembered, was a writer of comparatively recent date, and of indisputable authority.

Gale, the traveler, gives an account of identically the same disgusting act as that seen by Herodotus, the actors being a goat and an Egyptian woman.

Bochart gives in his work many examples of the same character; and many others could be mentioned.

In Leviticus 18:3, we see that God cautions the Israelites through Moses not to do as the Egyptians whom they had left, not as the Canaanites, to whom they would come; thus implying that their practices were the same. Further on in the same chapter he itemizes these doings, and we see they were the disgusting acts of lewdness and idolatry already mentioned.

Herodotus mentions instances of the amours of Egyptian women with even the dumb idols of their debased worship, which we abstain from mentioning in order to spare the reader's feelings from matters so disgusting.

Perhaps the most debased woman ever heard of was Jezebel, the wife of Ahab, one of the kings of Israel, not of *Judea*, who was a *negress*, the daughter of Ethball, king of Zidonia. The Zidonians and Tyrians we have shown were of the same race, inhabitants of Zidon and Tyre respectively. Sidonius the son of Canaan, Ham's youngest son, built the city of Zidon which was named in his honor. As already

stated we have proved that these people were negroes ; hence we see that this Jezebel was a *Negress*.

In I. Kings, 16:31, we read : "And it came to pass as if it had been a light thing for him [Ahab] to walk in the sins of Jeroboam, the son of Nebat, that he took to wife *Jezebel*, the daughter of Ethball, king of Zidon, and went and served Baal, and worshiped him."

Notwithstanding the cautions God had given to the Israelites not to engage in the practices of the negroes of the land of Canaan, this Jezebel led Ahab into the vilest idolatry. To accomplish this end she had temples built with Ahab's consent in which were introduced and carried out the most disgusting rites of prostitution by the ministry of a great number of negro priests. In connection with her idolatry, she caused certain images to be made in the form of priapuses, which had the human shape from the waist upward. Below the waist they had the form of a bull or a he goat in most obscene shape. By these means she secured King Ahab and a multitude of others of the Israelites to the worship of the Zidonian Venus—or Astarte. She persuaded Ahab to build a temple in a grove and caused one of these priapuses

to be made of a standing tree, with which she performed the disgusting rites to which we have already alluded. Maacha, the mother of Asa, also had one of these idols, and Rabbi Solomon tells us she likewise carried out the same abominable rites as we have previously hinted at. In I. Kings 15:11, 13, we find that Asa removed all the idols his father had made and deposed his mother "from being queen" because "she had made an idol in a grove."

Adam Clark, in commenting on this passage, tells us that the idol here spoken of was a priapus, a creature half man and half bull or half he goat or some other dumb animal, and that it was worshiped with lewd rites, as Rabbi Solomon had said.

The antiquarian, Josiah Priest, says:—

"It is evident from the Scriptures and ancient history, that the whole land of old Canaan, and the negro countries elsewhere, such as Egypt, Libya, Ethiopia, and all Africa besides, were filled with the *signs, paintings*, and pictures of lewdness, as well as with sculptured and molten images, of both male and female human beings, and of monsters half human and half animal, especially among the nations of Canaan. By such means, the grosser passions of

human nature were continually excited to disorder, violence, and confusion. Out of this influence arose all kinds of extravagant behavior, tending to the corruption of the manners of mankind."

Of this Jezebel we find in I. Kings that it was foretold that the dogs should eat her; and in II. Kings we find it carried out, except that they did not eat her feet and hands and head. Adam Clark says the Jewish Rabbi have made some singular remarks concerning the parts of this woman which the dogs refused to eat, from which we obtain some information respecting this queen of prostitutes. These Rabbi say that the reason the dogs refused her feet, hands, and head, was because in her dances in her temples of idolatry she used to get down on all fours in imitation of a beast, and in this attitude caper about, being in a state of nudity, while the multitude looked on and laughed. During these performances she would move her head from side to side in a wanton and challenging manner, for a purpose not proper to describe. Adam Clark says that she was no doubt guilty of the foulest actions, almost too bad to be believed.

Not less than eight hundred priests officiated in the two temples of Baal, whom the Jews called *black priests of Baal*; thus showing that they were negro priests, as their robes like those of other priests of the time were white, leaving no possible explanation of why they were called *black* priests except that they were negroes, as were all the Zidonians and Tyrians.

Succoth-Benoth, meaning "The tabernacle of the daughters," was a term applied to a certain negro god that was worshiped in a manner as licentious as those mentioned above. Young virgins were introduced into the rites and ceremonies practiced in the worship of these obscenely formed images by the prostitution of their persons. Herodotus says of the Succoth-Benoth rites, that every young woman was compelled, on pain of death, while yet a virgin, to make one visit to the temple where she was to be humbled by any man that she pleased in her appearance.

The same author states that there was a city in Numidia in the interior of Africa, called *Siccavanic*, which name means prostitution, to which young women were compelled by law to resort to earn their

marriage dower. This custom, the author says, was brought from old Phœnicia, which was a country of Canaan, peopled by negro nations.

It used to be considered dangerous for people of other nations to travel in Egypt because of the evil passions of these negro Egyptians. In the twelfth chapter of Genesis we find that Abraham entertained this fear, and told that his wife was his sister. As she was his half sister this was in a sense true; but the Bible plainly states that he did this for fear that he would be killed because of the beauty of his wife.

So vicious were the lewd passions of this people that when persons of rank lost a female by death, who was said to be beautiful, they withheld the body from the embalmers for several days, lest they should become the objects of violence. (See Clark's comment on Genesis 50:2.) Where in all the history of mankind can we find another instance of such depravity?

Herodotus says of his travels in Africa:—"Among all these nations whom I have specified, the communication between the sexes is like the beasts—open and unrestrained!" That these nations were negroes, the same author says that they were all of the same

complexion as the Ethiopians, being black with curly hair.

This same author speaks of another African tribe who lived in the same unrestrained manner; and says that they assembled every three months, in order that the children born during this time might be assigned to the proper father, who must father and take care of those who by the closest resemblance were adjudged to belong to them, this being the only way to determine the fathers of the children. (See Herodotus, pp. 170, 235, 236, 237.)

That the Carthaginian generals practiced sodomy is intimated in Livy, Vol. I., book 21, p. 369. Even Hannibal, who was handsome in his youth for a black man, practiced this horrible act.

Damberger says that he fell in, while in Africa, with a tribe who called themselves Muhotians. While he and the negro son-in-law of the chief were out gathering wood, this man made him a proposal of sodomy which was of course refused; upon which, this beastly creature fell upon him but he managed to escape with great difficulty.

While remaining with this tribe of Muhotians, he went with the chief to a distant place, and found a

mound of sand, in which were buried five white men who had been wrecked there and captured by these lewd beasts. These men had died rather than submit and the pile of sand was all that marked their resting place. On receiving this information from the old chief, Damberger related to him the abuse he had received at the hands of his son-in-law because he would not submit to the same thing; but the old chief only laughed heartily as though it was the proper thing.

After this, Damberger in his travels fell in with another tribe who called themselves *Kionians*. The chief of this tribe had about eight hundred wives and daughters of his subjects whom he had taken by his own authority to gratify his lusts.

Turning from this phase of the negro character, we find other shocking conditions of depravity as remarkable as those we have mentioned. We take the liberty to quote some extracts from the travels and explorations of Henry M. Stanley in Africa. This work was written by A. H. Godbey and shows, we think, a decided leaning toward the negro's side of the question; hence what he says is not apt to be overdrawn. He says:—

"The Obongos and Bushmen cannot be called deformed, but the Akkas may be fairly so considered. They are thin-limbed and pot-bellied. Their bodies are curved almost like the letter S, and they walk with such a waddling lurch that it is next to impossible for any of them to carry a full dish without spilling some of its contents. They are a cunning, selfish race, low in intelligence, huge-eared, broad-shouldered, narrow-chested, and ape-like in their gestures. The Monbutto, among whom some of them have settled, protect them as useful in obtaining food supplies, the Akkas being a nation of hunters, much as the Obongos are protected by the Ashantees. That they will eat snakes and ants, or almost any other living thing, is pretty well established. This is not exceptional, however, for there are few things that the lower branches of the African races will not eat. Certain kinds of clay are relished by Senegambian tribes; and the dwarfs, Bushmen, and Hottentots are not particular as to their meat being fresh; in fact, the Bushman in particular seems to like his game rather 'high.' A putrid elephant is a grand piece of good luck. The entire village will remove to it, and spend

the time in gorging and sleeping till the supply be exhausted."

The reader may ask the question, Can these creatures be human beings? We answer, yes; they only mark the degradation possible to the human race when their ancestry forget God, and descend through the vile practices described in this chapter, and through many others not mentioned because of their being too indecent, to almost the condition of brute beasts. We should remember, however, that even in this low stage he does not approximate the beast as nearly as the lowest orders of the animal kingdom approximate the vegetable kingdom; the sponge for example. The Digger Indian is another instance of degradation in the human species equally as low as these negroes above mentioned.

Again, quoting from Stanley's Travels:—

"One of the most notorious of this (the Congo) Empire was a woman named Shinga, who came to the throne in 1640. Quarrelling with the Portuguese, she was driven from the country. In a few years she regained her throne. There she lived by plunder and bloodshed. Ere undertaking any new enterprise she would sacrifice the handsomest man she could find.

Dressed in her warrior's costume, she would dance and sing; then striking off the victim's head with a sword, she drank his blood.

"She kept fifty or sixty male concubines, whom she dressed as women; she dressed as a man. They were killed if they denied they were women, but could keep as many wives as they chose. If a child were born to one of them, the father was compelled to kill it himself."

The same author describes a female character of the negro race as follows:—"A lioness in war, she was a tigress in passion, a vulture in appetite, a fiend incarnate in everything. She admitted a crowd of lovers to her arms, and tortured them to death as soon as her lust was sated.

"When her mother, herself a wife of Satan, remonstrated, she rebelled.

"She would turn the world into a wilderness, slay all living creatures, burn all vegetation. Man should be food for her and her people; blood their drink. All male children, all females whose upper teeth appeared before the lower ones, and all twins, the mothers should slay. Ointment should be made from their bodies.

"She seized the infant at her breast, pounded it to a pulp in a mortar, boiled the mess with roots, leaves and oils, smeared herself with the compound, and proclaimed herself invulnerable and able to subdue the universe. Fired by her example, her subjects did likewise. But the effect was only temporary, and, in time, the ointment was made from children captured in war. Male children were used for purposes of procreation, then slain.

"Fiercer and more capricious she grew. In constant war, her courage and skill retained the admiration of her followers, and thus prevented open revolt. Still more and more lustful and ferocious, she embraced a lover one day, she ate him the next.

"She fell in love with a kindred spirit; a young man named Culemba. She married him, caressed him, grew tired of him, yawned at him. Seeing that he was destined for the dinner pot, he invited her to a great feast. Choice male infants were served, with imported slaves from a distance on the side; poisoned wine was given her in the skull of her enemies."

Cannibalism is a besetting sin of the negro race. While in the other races it has for the most part

been practiced in a modified form, such as eating a small piece of the victim's liver, or drinking a swallow or two of his blood as a manifestation of hatred and bravery, with the black race it is deep-rooted in gross appetite.

Those who practice it seem to have more or less shame of the deed, and hence satisfy their "seared consciences" by making it an act to foster courage or else they make it a requirement of their abominable religion.

The author from whom we have quoted above says:—

"Among the Ashantees is a custom of watering the graves of their ancestors. A handsome slave or a prisoner of war, is decked with ornaments, paraded through the town, and exhibited by the king from a platform. The people cry, for their ancestors, '*Feed us, king, for we are hungry.*' The victim is then hewed in pieces and then thrown to the savage hordes, who devour the fragments like hungry wolves."

This resembles the basket sacrifice which is a religious rite involving cannibalism. The priests take the prisoners of war, and after having them securely bound in baskets will present themselves at the

top of a high tower. The waiting mob set up the cry of "Feed us, for we are hungry," or something of the kind, in answer to which the priest pitches basket after basket, while drums beat and the multitude dance. The victims, crushed by the fall, are hurried off to be barbecued. This species of cannibalism resembles that practiced by the ancient Aztecs of America, and in other parts of the world, but only in time of national calamity.

It is only among the heathen negroes of Africa, however, that such practices are of common occurrence, and the leading kingdoms in fiendishness are Dahomey and old Calabar. Human sacrifices are of common occurrence. "The walls which surround the palace of the king of Dahomey were decorated with human skulls stuck on small sticks. 'Six thousand heads' of prisoners of war were cut off for this decoration, which proved insufficient, and so, by the king's order, one hundred and twenty-seven were added to adorn the walls, and protect the palace."

From "Stanley in Africa," we read: "The great fetish tree at Badagry was laden with decaying limbs of victims whose skulls were heaped around the base. The air was filled with intolerable stench,

while thousands of vultures fed upon the putrid flesh. Human sacrifices are offered in the devil-houses. The victims are terribly tortured before they are killed. An Englishman at Coomassie saw the manner in which one victim was treated. His arms were pinioned behind him; a knife was passed through his cheeks, to which his lips were noosed like a figure eight; one ear was cut off and carried before him; the other hung by a small bit of skin; there were several gashes in his back, and a knife thrust under each shoulder-blade, he was led by a cord passed through his nose, by men disfigured with shaggy black caps, and a drum beat before him. This practice of thrusting knives through the cheeks was resorted to in order to prevent their cursing the king, or swearing the death of any person on whom they wish vengeance to fall."

Many are the instances that might be related in which thousands of human sacrifices answered to the satisfaction of some kingly vengeance or superstition; and many blood-curdling narrations of cruel torture might be given to illustrate the fact that cruelty is one of the chief characteristics of the African negro.

Relative to cannibalism we will quote one more paragraph from "Stanley in Africa":—

"We have already seen that cannibalism is very common in Central Africa. Where noticed in Ashantee and Dahomey, it appears as part of religious ceremonies; not as a food habit of the people. It does not exist so far as present knowledge goes, in the eastern portion of the continent. Only the Central Africans openly avow the practice. In Man-yuema the people do not directly acknowledge it. Toward the west coast the tribe will usually accuse the neighboring ones of indulging in the practice, but profess to be free from it themselves."

It is a well known fact that in the eastern part of Africa there can scarcely be found a full-blooded negro. For centuries they have been amalgamating with higher races; chiefly with the Arabs. The slaves imported to this country were almost invariably from the low lands of the west coast, and were pure negroes; a very inferior type of mankind as compared with those of the eastern coast. The inhabitants of the low lands of the west coast are on a par with those of Central Africa. As already shown they are so licentious that to say they are *beastly* in their practices

is a slander to the beasts. They have also been shown to reach the lowest depths of cruelty. They are extremely superstitious in all things, just as the negro has always been from the days of Ham, their great progenitor.

They live in apparently good health in the marshy and malarial districts of Africa, where it is unsafe for a white man to enter the country.

Their superstitious nature led them almost from the very start into the vilest idolatry, and their beliefs in all kinds of spells, and signs, and witch-craft, etc., showed them to be possessed of the same superstitious natures they had in the early days of old Canaan and the other negro countries. While almost every African tribe has a more or less clear idea of a supreme being, yet their religion degenerates into fetishism and voodooism. There is also in some parts a species of ancestor worship; all of which are attended with the vilest ceremonies, all productive of viciousness.

We learn from Stanley's explorations in Africa, facts corroborative of statements made by other explorers; some of which we quote:—

“A deity or fetish like the Roman priapus is not uncommon in West Africa.”

We have seen that this god was a creation half man and half bull or he-goat so formed as to enable women to worship it with basely licentious ceremonies. It was this god that the woman Jezebel had made in a grove, as before related, and with which she even disgraced heathenism with her lewd rites. But continuing from Stanley:—

“Fetishism is peculiar to the negro, as is also voodooism, or hoodoism, which is but an offshoot of the former; it is, in the main, mere devil worship. It recognizes the existence of a supreme being and of a vast number of good spirits. It is not considered worth while for any one to cultivate the favor of the good spirits, as their goodness consists in letting mankind alone. These are all called good festishes, as are all the rites of worship sacred to them, or used to counteract the evil influences of the bad fetishes.

The existence of the devil is also an article of negro belief. He and other evil spirits are supposed to be the authors of all manner of evil, and to be constantly on the watch for an opportunity to do mischief. On the Gold Coast he is annually driven away

by the Ashantees and Fantees, who collect in groups, armed with sticks and muskets, or other weapons, and on the firing of a gun, shout tremendously, rushing into their houses and beating almost every corner with sticks, and when the devil is believed to have been driven out of the houses, he is chased out of town with lighted flambeaux, shoutings, and the firing of muskets, until he is understood to have been completely put to flight. But in spite of this discouraging demonstration he manages to get in his work pretty well during the remainder of the year."

In equatorial Africa, while much demonstration is manifested relative to the devil, the name of the *good spirit*, when mentioned at all, is always named in a whisper, so that attention is not often called to the existence of such a being. Man's natural condition is supposed to be that of peace and happiness, whenever sickness or misfortune overtakes one it is considered the work of the fetish; and as these can only operate through media, various kinds of superstitions originate from this source, not the least of which is witchcraft; concerning which many ridiculous tests are made and many very cruel methods of expulsion of the fetish are practiced.

All the undertakings of the negro must be preceded by ceremonies of incantation which is called "making fetish." When he goes for a hunt he "makes fetish;" when he would sleep some one must keep up a din to keep off evil spirits; when he would marry he must make fetish. All their doings are connected with a horrible superstition.

The difference between the fetishism of the negro and the divination practiced by the ancient Greeks and Romans, and other nations, is that the negro proposed by his own actions in "making fetish," wearing charms, etc., to prevent the will of supernatural beings to do them mischief; while the other nations consider themselves helpless and passive in the hands of the gods, and their divination, by the examination of the entails of beasts, the flights of the birds, the position and appearance of the stars and the heavens, was to ascertain what the will of the gods toward men might be. This degraded notion of fetishism corresponds with the higher ideas of the supernatural as possessed by the Greeks and Romans, even though mythical, as does the nature of the negro race to the other races of mankind.

The negro's awe of the good spirit as shown in

the fact that he never (in his savage state) mentions the name of this being except in a whisper or in time of calamity, when he calls on him that he may not be destroyed, is very suggestive. It seems that an instinct teaches him that this being had sometime visited his race with calamity, which indeed he had in the curse pronounced by the lips of Noah.

In showing the depravity into which the negro in his most degenerate condition had entered, we cannot afford to pass over the slave trade in Africa without comment; for in this the savage negro manifested an almost unequalled cruelty, and a depravity hardly second to the other matters of which we have spoken.

Not only did they, during the time of slavery in the United States and Great Britain, and other countries of the world, carry on a constant warfare for no other purpose than to secure prisoners for the slave market, but they would sell their own children for a trifle, notwithstanding they were perfectly aware that they were to become objects of the most cruel practices. They were often starved to such an extent that by the time they reached the coast they were living skeletons; there they were turned into strongholds where they were fed upon food not fit for dogs to eat.

Hon. J. T. Headley says:—

“At Uganda the trade begins to assume a wholesale character, yet it wears here a rather business aspect; the slaves by this time become hardened to suffering, ‘they have no more tears to shed,’ the chords of sympathy have been severed and they seem stolid and indifferent. At Ujiji one sees a regular slave market established. There are ‘slave folds and pens,’ like the stock yards of railroads for cattle, into which the naked wretches are driven by hundreds, to wallow on the ground and be half-starved on food not fit for hogs. By the time they reach here they are mere gaunt ebony skeletons, attenuated, haggard, gaunt human frames. Their very voices have sunk to a mere hoarse whisper, which comes with an unearthly sound from out their parched, withered lips. Low moans like those that escape from the dying fill the air and they reel and stagger when they attempt to stand upright, so wasted are they by the havoc of hunger. They look like a vast herd of black skeletons, and as one looks at them in their horrible sufferings he cannot but exclaim, ‘How can an all merciful Father permit such things?’ No matter whether on

the slow and famishing march, or crowded like starved pigs in the overloaded canoes, it is the same unvarying scene of hunger and horror, on which the cruel slave trader looks without remorse or pity."

It should not be a matter of surprise to anyone that Noah, with keen prophetic vision, seeing far down in the future these scenes of degradation and suffering, among the descendants of Ham, should speak of negro slavery as their being "servants of servants," which expression implies, as before stated, the *most abject slavery*; the most degraded condition of mankind is expressed in those words. Even the slavery of the Israelites in Egypt was not nearly so abject and degraded as that of the negro has been in every country; for they were allowed to own property and to have certain family privileges never allowed to the negro.

Thus we have shown that the negro descended to the lowest depths of moral depravity in the outset and that he has only improved by being brought into contact with other races; and this result has been brought about by slavery.

We have seen from the authentic history that almost from the very first he has been guilty of a licentious-

ness unequalled by that of other races, or even the lowest beasts; that he is the very fountain head of idolatry; that he is filled with the wildest superstition, including witchcraft; that his ideas of the supernatural are almost wholly confined to evil; that cannibalism seems to be a natural characteristic of the race in its savage state; that extreme cruelty and a total lack of the finer sympathies belonging to the white race especially, is also a prominent feature; that his mental degeneracy was not secondary to his moral, but strictly in accord.

The question naturally arises, Why did God thus curse the negro, bringing upon him as a result, all this mental, moral, and even physical degradation? In reply we would say that one of the most remarkable things connected with God's dealings with man is the fact that he brings a blessing out of each curse, proportioned, indeed, far in excess of the greatest afflictions contained in the curse; and in a way to accomplish, in every instance, his divine purpose, which we may not see in prospect, but it is easily seen in retrospect.

For example, God's greatest curse to man was the adamitic curse; and yet what a blessing has eman-

ated from this curse! Had man remained in Eden with too little intelligence even to clothe himself, plucking the fruits of the paradisaical orchard, where would have been the great civilizations of to-day? Where would have been the church of Christ, our blessed Redeemer, by whose death man, though created "a little lower than the angels," is raised to such a condition that in the great hereafter angels shall be his ministering servants?

Likewise when Ham had treated his father Noah, with great disrespect, the decree in Deut. 27: 16, "Cursed is he that setteth light by his father and mother," found penalty in the most degraded conditions of life and the most abject slavery; but this curse like all others that God has placed upon man, has for its sequel a corresponding blessing. Not only was the punishment duly inflicted for the lack of filial respect of Ham to Noah, but God's purposes in the development of the resources of the earth by physical labor were accomplished also; and in future chapters we will show God's blessing to the black race which was brought about by their slavery.

Thus we may see of the children of Ham,
Their morals were black as their skin:
The curse of Jehovah, *I am that I am*,
Was followed by all kinds of sin.
But from God's worst curse his blessings have been;
And not on the white man alone,
But e'en the black negro in still blacker sin,
May for his transgressions atone.

CHAPTER XI.

Negro slavery in America—An injury to the South—Good effects—Negro character as slaves—Condition of the slaves—Acts of cruel masters—The principle of Abolitionism—Influence of song—Growth of Abolitionism—War—Emancipation.

We have, for the most part, dealt with the negro in the early ages, and in his savage or semi-savage state. We now turn from the mists of early days, and the darkness of savage life, to modern negro slavery.

As before stated, the negro has been a slave in almost every nation under heaven. A gradual emancipation has terminated this career in most cases, but in the United States of America such was not the case. They did not pass through a condition of serfdom, or indeed any other gradual transition from slavery to freedom, but were hurled out of this condition into a full fledged citizenship without any preparation whatever; but we will notice this in its proper place.

Negro slavery in America was the result of a demand for this kind of labor in Hayti and the West

Indies to work the mines and plantations. The Portuguese had already been carrying on the slave trade before America was discovered, but its unpopularity with the people of the civilized world grew from day to day. The Quakers took active and positive measures against the traffic, and many of the greatest men of European nations openly opposed it. Sir John Hawkins was the first English slave trader, but he was followed by various others, so that England had carried to America, between 1680 and 1700 300,000 slaves, and between 1700 and 1786, 610,000 into Jamaica alone. They were introduced in great numbers into the colonies, all of which used the negro slave except Massachusetts, although many of our greatest men, such as Washington and Jefferson, opposed the plan; but the invention of the cotton gin made slave labor profitable in the South. As it was not profitable in the North to use slave labor, this section of the country gradually "unloaded" their slaves upon the South. The matter of profit more than conscientious scruple determined for the most part the popularity or the unpopularity of the measure in any district. Of course there were great and good men both North and South who opposed negro

slavery from principle. The far seeing Jefferson said he trembled for the consequences of this policy.

The slave trade was carried on with the utmost cruelty, the victims being crowded into the holds of ships in such numbers that many died upon the voyage, and when it was made illegal to engage in this traffic, still greater cruelties were practiced. Sometimes to avoid the discovery by officials who searched the vessels, they were put into sacks or boxes and smuggled through as different kinds of goods. They often died in this confinement.

There is no doubt but that the effect of slave labor was very hurtful to the South, notwithstanding the fact that it developed one of the great resources of the country, viz., the raising of cotton. It was hurtful in many ways; it enervated the wealthier class and rendered them indifferent to the development of the many other vast resources of the country. The very erroneous opinion prevailed before the emancipation of the negro slaves that the *climate* of the South was the cause of this enervation; and as there still existed *after* the emancipation, this apparent lack of energy, it was attributed again to *climate*. The truth is, the climate and the general conditions of life in the

South are adapted to the development of the very greatest energy and endurance. It is a matter of history that the Southern soldier in the Civil War was capable of greater endurance on the forced march than the Northern soldier; and in drill contests, Southern soldiers have proven their greater powers of endurance, both in the North and in the South. What then, it is asked, is the cause of the apparent lack of energy in many men of the South? We answer, it is the *result of negro slavery*. Prior to and during the war the labor fell upon the slaves. This cultivated habits of idleness and ease upon the part of the slave owners, which after the war were not easily abandoned; hence methods of living were adopted which avoided labor as much as possible. These methods, with some improvement, were taken up by the next generation, and so on, and the South being a land in which a living was not difficult to obtain, less activity was cultivated than in the North, where the battle of life is more sharply contested from necessity.

This very fact has long withheld the development of the numerous resources of the Southland, a land whose vast possibilities are now being gradually brought to light; and we predict that in the near

future a wealth of resources will be brought to light that will startle the world. At present, when enterprise is awakened in any particular direction in the South, northern trusts and combines place their powerful hands upon them and they are not. The Beaumont oil fields are a witness of this fact, and many others could be mentioned. This, however, will not be so always, but the South must feel for a while longer the effect of permitting the North to outstrip them while they are resting on beds of ease prepared and made soft by negro hands.

Besides those just mentioned, the slavery system brought many other evils upon the South. Social evils were brought about, such that emancipation became an absolute blessing, notwithstanding the property loss sustained by this act. There was an aristocracy, based solely upon wealth in negro slaves, that paralyzed all effort toward greatness of character in the poorer classes, and retarded it very much among the more wealthy. It divided society into castes almost as arbitrary as the laws of Brahmanism made of the Hindus. A poor man might have the bravery of an Alexander or a Caesar; the military genius of a Napoleon; the mental abilities of a Solon; the ora-

tory of a Cicero, and the integrity of a Socrates, and yet have been considered unworthy to associate with the daughters of the slave owners. When a man came into a community it was not asked, What is his character? What is his wisdom and learning? What is his attitude toward Christianity, etc., but how many "niggers" has he? Not what *is he?* but what *has* he? Of course there were a few exceptions to the rule, but they were *very* few.

The writer, when a child five years old, came to the South, and thereafter witnessed the matter of "castes," although by accident his father's family became one of the exceptions to the rule above mentioned, but it was by the merest chance. Even the negroes themselves had no respect for a man that was not a slave owner. We have often overheard their conversations relative to such families as had no slaves: "Who is dem folks any how?" "Da is from de Norf." "Is da got any niggers?" "No; 'couse da aint." "Den da's po' white trash, is da?" "Look'ee heah, chile, I don't want you playin' wid de chillin of dem po' white trash, you'll git suffen in yo' hair. You heah?" This followed by extravagant laughter, as something smart was supposed to have been said. As to political prestige of poor men it was impossible, as slave owners

held the balance of power. Thus the man without negroes was barred.

But this was not the worst condition brought about by the slave system. Notwithstanding the wealthier class claimed such superior rank, there was a degradation resulting from the ownership of slaves that was horrible to think upon, which, as compared with those we have mentioned, are perfect monstrosities. Those hitherto enumerated pale before the glare of this enormous vice as do the stars before the rising sun. I speak of that condition of affairs by which a father of a family became also the father of his own slaves, bringing into existence negroes who were to be brothers and sisters to the children of his own household. His beautiful white daughters must have, by his lustful acts, negroes as brothers and sisters. Or, perhaps the fathers of these mulattoes were the unmarried sons of slave owners; in which case the mulatto children were then the nephews and nieces of the young man's own fair sisters. Not only was this the case, but these mulatto children being slaves, were sent out to labor among the other slaves under the same overseer, or often under the lash of a negro slave-driver, whose cruelties corresponded to the coarseness of his nature.

Yet even this was not the worst; these mulatto children were often sold to other masters, perhaps to be separated, not only from the white father, but also from the black mother, to be carried off and worked perhaps by a good master and perhaps by a most cruel one. Think of a young man marrying a beautiful, pure woman and bringing to her, whether recognized or not, a number of mulatto children, the product of his amours with the negroes, and yet he was regarded as the superior of a poor man who happened not to be the owner of slaves, although he may have had a wealth of character equal to the best. Such a man was not considered eligible to the hand of a slave owner's daughter, while the man who owned a few slaves was considered a good catch, although he had equalized himself with the negroes, and had become the father of perhaps a dozen mulatto children. The amalgamation of the races is diminishing to a wonderful extent. The per cent. of mulatto children is much less than in antebellum days. It has been said that there are no pure negroes to-day. This is a mistake. Notwithstanding the great number of mixed bloods, there are yet a larger number of full bloods, so black that, as the saying is, "Charcoal will make a chalk

mark on their skin." Because of the fact that racial tolerance is growing less in the South, negro children and white children do not play together as they did in time of slavery; the white child is not so often trusted to the "black mammy" for raising, and hence is not brought up among the little "darkies," so that the whites feel their superiority more than they did, and hence racial amours are less also. In consequence of this fact the negroes are returning to their original color. Of course they will never all return to full bloods, but from the present tendency they will, sometime, approximate this condition very nearly.

While we have shown some of the evil effects of American slavery, "it is an ill wind that blows no good." Education in the South in time of slavery reached a degree of excellence in its *classic nature* never equalled since. Many ante-bellum scholars still exist, and wherever we find one we find him a man possessed of a wonderful store of literature. These men can invariably quote page after page of Latin and Greek from the classic authors. This condition was brought about by the fact that the wealthy class, who were greatly in the majority in the South in those days, having poor schools at home, sent their

sons and daughters away to the very best colleges and universities, where they were thoroughly educated and where they acquired a taste for the elegant in literature and art. Returning from these institutions of learning they were not thrown into association with the uneducated,—their system of *caste* forbade; but their association was with the same class of educated gentlemen and ladies. It is an admitted fact that the purest English ever spoken by any people was spoken in the southern states of the American Union in the time of slavery. The reason for this is obvious; after finishing their course of study at the finest institutions of learning in the country, and becoming classic scholars, rich in learning of the best literature of all ages, they returned to their homes to mingle in society with others of like accomplishments; and never being associated with the uneducated class, and consequently never hearing any but classic English, except from such negroes as waited upon them in person, whose dialect was so far removed from their own as not to suggest imitation, they retained the elegance of expression which they had acquired. It was different in the northern states, where the laboring class came into immediate contact with the educated people, and,

by constant association, gradually introduced their peculiarities of dialect. Here Europeans coming among the people from all parts of the world, each with his peculiar brogue, gradually contaminated the language, just as it has been done in the South since the emancipation of the slaves. The necessary association of all classes consequent upon the impoverished condition of the South at the close of the war, and upon the development of the different industries since that time has brought about a butchery of English in the southern states as elsewhere, and the glory that shone from its classics has, in a measure, passed away.

Another blessing also resulted to the white people of the South from the system of slavery; this was a chivalric treatment of woman. In the free states the intermingling of all classes and sexes in the various occupations of life, and the frequent instances of competition in effort between the sexes, led many of the fair sex to feel their independence of the stronger sex; and the men, on the other hand, were led to feel that women were not needing their protection. This added to the fact that "familiarity breeds contempt," and that too frequent association, such as resulted from the "fight for bread," necessarily brought about

this familiarity, caused a decline of chivalry in the North, while the opposite condition of affairs as naturally fostered it in the South. A remnant of this southern chivalry still exists, but it is rapidly declining in the sunny south-land; however, a woman here will always be provided with a seat in a waiting-room, a railroad coach, or a street car if every man is compelled to stand in order to provide it.

But to return to the negro; we find his character somewhat the same during slavery as that possessed by him in ancient times in the various negro nations, and also as that noticed in his savage state in Africa; but, of course, much improved by his observation of the customs and manners of the white race. As in the sixth chapter of Genesis, "There were giants in the land in those days," so we find him as a slave physically great, many of them actual giants in strength. They brought with them their lewdness of former times, but the restraint of the whites prevented its being carried to such a shocking extent as that described in the 18th and 20th chapters of Leviticus, to which we have already referred; yet they were as promiscuous as beasts and much more licentious.

We have also shown that cruelty was one of the characteristics of the negro race, both in ancient times and in modern times in his wild state; this peculiarity still remained with him. Unfeeling masters often put a negro driver over his laborers; and in such instances this trait was clearly manifested. The lash was freely applied regardless of circumstances; woe to the negro that might chance to fall sick during a period of labor which usually lasted from daybreak to bedtime.

As to honesty, they were for the most part, dishonest, and what wonder, when, bringing that trait with them from the dark continent, no proper steps were ever taken to cure them of this fault? They felt, however, that it was a virtue to steal from their neighbors rather than their masters; when anything had been stolen, in most instances it was useless to search among one's own negroes, for the article was most likely to be found among the neighboring negroes. As for truth, the negro would lie with an admirable volubility and readiness.

Cheerfulness belonged to the negro character; no matter how hard he was worked, he generally went to his task singing; and it was no poor music that filled the

air on a plantation when going to their work or returning from the field, about fifty lusty voices would open a carol that no white men could imitate. Those who lived in the South in ante-bellum days must remember this carol of:

“O law, Mary, O-oo, o-oo, o-oo,
Gwine away to lebe you, O-oo, o-oo,” etc.

The negro was very submissive also, which trait was one of his chief qualifications for the condition of slavery imposed on him by the will of God and pronounced upon him by the prophetic lips of Noah. Much has been said of his formation in respect to the differences between him and other races. As before stated God gave him these differences in form to adapt him to the condition of slavery to which he was doomed for the double purpose of answering for a crime on the one hand, and of performing the physical labor necessary to the development of the nations on the other. The narrowness of skull so often mentioned gave the submissive nature necessary to the conditons of slavery. Rebellion seldom manifested itself in the full-blooded negro.

His most prominent characteristic, perhaps, was his superstitions. Many superstitions have existed among people of the other races, such as reading destiny in the stars, and in signs and omens, and our own white race is not free from witchcraft, and the more ignorant class have innumerable signs, etc., but the negro far surpasses all others in these particulars. We have seen negroes run as if for life from one who threatened to touch them with a rabbit's foot, and if caught would fight with terrible desperation. On the other hand two-thirds of the negroes, even now, carry the rabbit's foot in their pockets, believing it to have wonderful occult powers. Their belief in ghosts was almost universal; and their confidence in the power of evil spirits to harm them was almost equal to their belief in the fetishes, as previously described. Even their religion was not unmixed with this fetish religion. While they were ardent in their worship, fear constituted a great part of their incentives. They were actuated more by fear of the devil than by love of God. We find in all religious reformation, the reformers have never been able to rid themselves entirely of all the errors against which they protested. They would carry with them some

of the "furniture from Babylon." So it was with the negro; in spite of the fact that he was taught the Christian religion, he had inherited a great stock of superstition from his African forefathers, that had to be mixed with his Christianity. Being of impulsive disposition his zeal in religion fluctuated. He was either on the summit of the mountain or in the lowest gorges of the valley, all the time. He would go to "meetin'" and sing and shout to exhaustion, then on his way home, he would steal a chicken for his breakfast. Lewd white men would hang around the outskirts of the congregations to take care (?) of the buxom wenches that would shout at these meetings until it became necessary to hold them lest they hurt themselves.

The condition of the negro slave was a matter to be determined by the kind of a master he had. Very many, indeed the greater part of them, had kind masters and in such cases they were happy. He only wanted half a chance to be joyous the livelong day. But the kindness of his master was not all that stood between him and happiness had he been like the white man. The laws of the land and unavoidable circumstances often brought about conditions that would have

made any one but a negro very miserable. Often his wife and children belonged to one master, while he belonged to another; and, of course, sickness in his family, when he had no opportunity to be with them except on Saturday night, would have rendered a white man wretched, but God having prepared him by nature for his lot, he sang, capered and danced under these circumstances.

Masters who were kind clothed their slaves comfortably and fed them well, usually giving them half of Saturday; in which time, and at night, they made baskets, brooms, and other things with which they secured money to purchase "finery" or whatever might please their tastes.

Such was the negroes' disposition to prowl or carouse all night that the whites had a patrol system to prevent their wearing themselves out and hence becoming unfit for the next day's service, and also to protect themselves from any danger from conspiracy. They dreaded these patrols unless they had a "pass" from their masters, which was sure to be carried by those who had a proper leave of absence. They called these patrols "paderols;" and in spite of the fact that they were often caught and flogged by these "pade-

rols," they generally made it a matter of song and dance. One of these songs ran thus:

"O, white man, white man, don't catch me,
But catch dat nigger behind dat tree.
O, run nigger, run, or de paderole'll git you,
Run, nigger, run and try to git away.
Run, nigger, run, or de paderole'll git you.
Run, nigger, run, for it's almost day."

In this way they submitted to their lot and were happy. But many were subjected to such cruelties that they could not be happy; being worked under the slave driver's lash all day and part of the night. These often "ran away" to escape such a hard lot, but blood hounds were at once put upon their track and they were soon overtaken; and then began their suffering in earnest. Gentlemen of to-day often deny such statements as these, but we do not relate these facts at random. Negroes were often whipped with ox whips, till they were bloody all over. We have seen the flesh gashed with these raw-hide lashes. We remember several instances of such cruelty. One, a little boy of about ten years old, was whipped without removing his shirt, and gashes in which were threads of his shirt were all over his back; he was then placed with

his head on one side of a rail fence and his body on the other by lifting the rails till he could put his head through and then letting them down again, forming a crude kind of stocks in which he lay in the broiling sun all day.

Another instance of cruelty we will relate which occurred near where we were living. A negro had run away and been overtaken by the bloodhounds. He was stripped and flogged; but being of a stubborn nature he would not cry out under the lash of his master; his mistress seeing this said, "I can make him hollar," and taking a shovel full of live coals of fire, she poured them on his naked skin while he was securely bound down.

Another case of cruelty consisted of a master whipping a negro girl to death. We did not see this, but afterward rented the property in the kitchen of which it occurred. The rings and staples to which she was bound were still in the floor, and the blood upon the walls.

The reader may say there was a law against such cruelty, why was it not enforced? We answer by asking why are not many of our laws now enforced? There are various laws restraining the saloons, and

many of them are not enforced. Such instances were the exception rather than the rule in the greater part of the slave territory, but in certain sections the greatest cruelty was practiced; and it was this abuse of slavery that hastened the emancipation.

The principle of abolition had its origin in the minds of certain great and good men, such as Benjamin Franklin, John Jay, Alexander Hamilton and others, but they never contemplated such an absurdity as taking such vast wealth from the people without any remuneration, and turning the negroes loose among the people fully enfranchised with all the duties and responsibilities of citizenship resting upon them and with no preparation whatever, not even the ability to read and write.

The movement to free the slaves in America was begun by the organization of anti-slavery societies in the North and the doctrine advocated was disseminated through the instrumentality of lectures, journals and other literature, and not the least effective in this was the northern pulpit, which actually carried matters so far as to effect disruption, dividing the church into northern and southern factions. By these various means erroneous ideas, both of the character of the

negro and the cruelties he was supposed to endure, existed. Most people in the North had learned to think of the negro as a being with all the finer susceptibilities, and the refinement of feeling belonging to white people; and at the same time they believed them to be enduring cruelties unsurpassed in the history of the world, and this almost without exception.

Of course, the principle soon found its way into politics, for what is it at which the politician will not jump if it promises food for his party or personal aggrandizement? The feeling against slavery grew wilder and more bitter all the time. Many people thought they were doing God's service in aiding such slaves as had escaped from their owners, to reach the British possessions, although in doing so they were violating law and fostering confusion. Lecturers were busy throughout the North instilling the hatred of the principle of slavery, and these lecturers were not all our own people. Men from England, whom the people of the South considered not as philanthropists, but as designing men, bent on a disruption of the United States government, lectured throughout the free States, stirring up strife and hatred. The newspapers, the most active educators of the masses, neglected

nothing that would foster the growth of this principle, by which designing politicians hoped to accomplish much. Mrs. Harriet Beecher Stowe, a sister of Henry Ward Beecher, wrote a book called "Uncle Tom's Cabin," that did much to educate the people against slavery. Many southern people are very prejudiced against that book to-day, believing that it did not truly and fairly represent the conditions of slavery; but we have read the book carefully and our chief wonder is that a person not residing in the South should be able to set forth these conditions so truly. The reader of this book should bear in mind that it represents the kindness of good masters as well as the cruelty of evil ones. Efforts were next made to prevent the spread of slavery. Territories were becoming densely populated, so as to demand the right of statehood; and the North did all in her power to prevent their admittance as slave States while the South did everything possible to secure their admittance with the privilege of slavery. It will be borne in mind that the North had dreams of forming a free republic separate from the Union, and the South had likewise thought of establishing a separate republic that admitted slavery. Hence the strife when a State was to be admitted. Of

course other political reasons existed, for, as a State should enter the Union, so would its influence be for or against slavery.

No means were neglected to spread as widely as possible a prejudice against slavery. The influence of song upon the people has been remarked upon, but the world never saw a better demonstration of this power than was furnished by the popular songs composed by abolitionists and sung by everybody both North and South. Of course, as they misrepresented the negro character in regard to all the finer sentiments and refinement of feeling, they proportionately enlisted the sympathies of the Northern people who did not know the negro in his true character; and from this standpoint, all the bitter hatred that could grow out of such indignation toward cruelty, and sympathy for suffering as these songs aroused, was made to rankle in nearly every Northern breast. The Southern people sang them because of their melody, in many instances not even suspecting they were portraitures of negro life, so unlike were they in sentiment to anything of which the negro was capable. Very few Southern singers ever dreamed that the famous "Mocking-bird" was a negro

song. "The Old Folks at Home," "The Old Kentucky Home," and some others rendered their composer as immortal as a Beethoven or a Mozart.

Thus thousands were taught to despise the institution of slavery by the influence of song; and as abolitionism had become a political question, it is easy to see how great was their influence upon the whole nation.

These songs were very unlike those composed and sung at the present time, since the negro character is better understood. We will give one or two selections to illustrate this point.

RHODA GRAY.

[*An antebellum song.*]

"In Carolina's clime I spent a happy time
With my gentle Rhoda Gray;
In a little vale in the corn-field's prime
Our sweet little cottage lay.

Chorus:—

"The cherished spot is ne'er forgot,
No matter where I roam;
Many suns may set, still I never can forget
That sweet little valley home.

"Poor Rhoda Gray has passed away,
'Twas on a winter's night;
Death's icy hand her spirit took away
To a home more happy and bright.



“ A few mo’ days to tote de weary load,
No matter ’twill never be light ;
A few mo’ days an’ I’ll totter on de road
Den, my ole Kentucky home, good night.”

Chorus:—

“They laid her down in the cold, cold ground,
Ever sadly now I roam,
Yet it seems to me still her form I see
In that sweet little valley home.”

One would hardly suspect that the above was a negro song; and while it does not suggest any of the negro suffering, it shows a refinement of feeling possessed by few if any of the negro slaves. An extract from the well known and popular song, “Nellie Gray,” will show this better:

“Oh, my poor Nellie Gray, they have taken you away,
And I'll never see my darling again;
They have taken her to Georgia to wear her life away,
As she toils in the cotton and the cane.”

Now let us compare these with some of the popular negro songs of to-day. Take the refrain from the popular song “Coon, Coon, Coon:”

“Coon, coon, coon, I wish my color would fade.
Coon, coon, coon, I'd like a different shade.
Coon, coon, coon, morning night and noon,
I wish I was a white man 'stead of a coon! coon! coon!

Or take another:—

“DON’T CARE IF YOU NEVER COME BACK.”

I went a callin’ Sunday,
And got there too soon,
I walked into the parlor,
And caught my yellow Sal,
She was hugging a strange coon.
I stated my objection;
I said, “That settles you.
You’s shook; I’s guine to leave you,
That’s what I’s guine to do.”
Says she, “You’re not so many,
Don’t you linger longer, love,
Bye-bye, good afternoon.”

Chorus:—

“I don’t care if you never come back,
Git a move on you, nigger, do;
Lots of more coons in this here town.
So I won’t grieve after you.
Lots of more niggers I can have
There’s none of them half so black,
So trot along, my honey,
Because you’ve got no money,
I don’t care if you never come back.”

From the above it is easily seen that had the abolition songs represented the negro character as truly as the popular negro songs of to-day, they would have hindered rather than aided the cause of eman-

cipation. But all opposition to the system of slavery prospered and every means was employed, not only to educate the people of the North against it, but to crush it out. To do this the constitution must be violated, but abolitionists asserted that the "constitution was a covenant with death and an agreement with hell." They were anxious that the slave States should be cast out of the Union.

Many societies were organized in the North for the purpose of urging the abolition of the slaves. Speeches were made, articles written, abolition candidates put forward for office, petitions sent to Congress, and incendiary circulars sent to all parts of the South. As a result of this, some of the negroes grew restless and inflamed; and in Virginia, in 1831, they rose and massacred sixty white people. It was by the utmost vigilance that other uprisings were prevented. In 1836, Congress declared that it had no constitutional right to interfere with slavery in any State, and passed a resolution by more than a two-thirds vote that it would utterly ignore any petition, memorial, or proposition in regard to slavery. Thus we see that in those early days a majority of the people were opposed to any interference with the

system of slavery, and that much work had to be done to secure the widespread prejudice of later times. But the work went on, till it became a matter of national importance. In 1837, these abolition societies contained over 150,000 members, which made it well worth the while of designing politicians to pander to their views. The Fugitive-Slave Law was denounced and resisted in the North, and, in some instances, escaped slaves being arrested were taken from the officers by mob force and secretly sent out of the country. Some of the northern States passed Personal Liberty Bills, thus nullifying the Fugitive-Slave Law. The abolitionists established routes and stations from the South to Canada for the escape of run-away slaves.

John Brown, a half crazy fanatic, conceived the idea of freeing and arming the negroes and with this armed force he thought of working destruction upon the people of the South. With a small band he seized the arsenal at Harper's Ferry in order to secure arms for the negroes. The band were mostly killed in the capture and Brown was hanged. Abolitionists approved the plan and eulogized Brown as a martyr. This, of course, widened the breach be-

tween the North and the South, as did also the Dred Scott decision; the one producing excitement in the South, the other in the North.

Slavery was denounced in the North by the press, from the platform, from the pulpit, in story, in poem, and in song. Slavery was declared a crime, and slaveholders criminals. Such a course aroused bitter feeling at the South, the more so because she was not responsible for the existence of negro slavery in the United States.

Lincoln had declared that "The country cannot exist half slave and half free." This revealed his attitude on the question, and to the people of the South this spoke in thunder tones; and they began to consider the best expedient under the circumstances. They settled upon a peaceful withdrawal from the Union. The right to secede had not been questioned during the formation of the constitution and the Union under it; otherwise there never would have been a Union. Some of the States, in adopting the constitution, expressly declared their right to withdraw the power they were delegating to the Union, provided they should find cause to do so. New England once strongly entertained this senti-

ment. These States had made frequent threats of secession. A majority of the Northern States had likewise threatened to secede on certain occasions. The States were at first "free, sovereign, and independent," and the constitution was merely a compact or agreement between them to promote their general welfare. In case of violation of this compact by any of the States, the others were legally released from their obligation. The people of the South believed this doctrine fully, and feeling that they could not have their rights in the Union, and as fourteen States had nullified the constitution by passing "Personal Liberty Laws," and as they had disregarded and violated laws passed in pursuance of the constitution, the Southern States felt that they were absolved from their obligation to the compact. They felt that the constitution could not and would not be maintained by the Northern States, and that the only thing left them was to secede and establish a separate government; and in doing this they were seeking peace, for which they had lost all hope in the Union. Many influential men at the North, as well as influential journals and periodicals, opposed using force to retain the Southern States in the Union; but the

sentiment of coercion grew in favor, till it was plain that they intended to engage in war against the seceded states. The war came and the world knows the rest. The Confederacy was crushed by overwhelming numbers, and the slaves were emancipated.

In regard to the negroes, one of the most remarkable things was their behavior during the war, when they could easily have risen and massacred every white person at home in the South, or they could have marched out of the Southern States and have enlisted in the Union Army. While many did join the army of the North, a majority remained quiet at home pursuing their regular routine of labor, while the war that settled their destiny was raging. Their behavior when the war had closed and they had taken upon themselves the new condition of freedom and, almost unconsciously, the responsibility of citizenship, was certainly remarkable. With the mere handful of men that were now in the South, they could, at least, have given a deal of trouble and annoyance; but southern men knew the negro nature so well that they understood how to deal with them. Many schemes were adopted, not the least of which

was the organization of the Ku Klux Klan, through which they played chiefly upon negro superstition. True, the members of this "Klan" sometimes committed unwarrantable atrocities, but for the most part when they did a deed of violence it was one necessary to the safety of the whites. Suffice it to say that most, if not all, of the negroes were held in awe by this mysterious band. The southerners rented their lands to the negroes and for a long time many of them, whether honestly or otherwise, made more out of negro labor than they had done during the time of slavery.

As before shown, the Southerners, though not responsible for the system of slavery in the United States, were the chief sufferers from its pernicious influence. Not only were they sufferers socially and from a retarded development of their country, as previously shown, but by the war and the emancipation of the slaves they lost the best blood of their heroes, and a property value of not less than \$4,500,000,000, besides the expense of the war.

Yes, negro slavery was hurtful to the South from first to last. When the first shipload of negroes landed in Virginia in 1619, a cancer fastened its

fangs in the breast of the beautiful Southland. It went on deepening its hold and sapping her rich, red life-blood. At last it was seen that the surgeon, War, must come with his scalpel to remove it. Many were the veins and arteries that lay in the line of the surgeon's knife. The question was hardly asked, "Can she stand the operation?" for Fate stood by and declared it must be done. Preparations were made, and the operation began. Skillful was the hand that wielded the knife; a vein was severed at Manassas, and some blood flowed, but the skillful surgeon seemed not to notice it. Other veins were severed at Wilson's Creek, at Mill Springs. Here our lovely Southland lost some of her richest blood; but the artery was skillfully taken up, and the bloody work went on.

At Murfreesboro still another artery had to be cut, and a cluster of large veins in the Seven Days' Battles. A dangerous incision must be made at Antietam and a large artery severed; also at Chancellorsville; and these great vessels after an abundant loss of blood were carefully taken up. But now the surgeon has reached the great artery at Gettysburg. Here blood flowed in such profusion that the lovely

Southland became pale as death; her pulse was scarcely discernible, and even the assistant surgeon, Destiny, feared that all was over; but at last this great artery was likewise taken up, and the surgeon passed rapidly on with his bloody work. The remaining work was quickly done, and the cancer was removed.

Ah! Lovely Southland! Once so beautiful, as the rich, red blood mantled your brow in maiden blushes, where now is the rose tint of beauty? The pallor of death has taken its place; where now the sweet smile that wreathed your lips? The clamminess of a corpse now rests upon them; where now the brilliant sparkle of your eye? It is lost in that swoon, the twin sister of death!

But in time the pulse revived, the eyelids quivered, the tint of life stole back to the cheek and brow; life once more returned to its habitation, and Destiny silently shed tears of joy. The recovery now became certain and the nations of the world wondered at its marvelous rapidity. At length she stood upon her feet and smiled; the nations clapped their hands. She passed into the condition of perfect health, bright, beautiful, glorious, and glorified. No longer

was she pale and feeble from the ravages of the cancer of negro slavery, but now a New South, lovely in her transformation, worthy to be queen of the nations!

Thus to the race of Ham we find,
As to all others of mankind,
 In every curse a blessing lies
 To raise poor mortals to the skies;
The slaves, in coming to our land,
A naked, wild and wretched band,
 Are clothed and fed and taught the ways
 By which they learn to work God's praise;
And human beings, not beasts are they
Who read and write and sing and pray;
 Though now so low we may yet find
 In Afric's land they'll bless their kind.

CHAPTER XII.

Negroes during the war—Emancipation—Condition at the close of the war—Antebellum colleges—Other colleges and universities—Negro graduates—Comparative scholarship whites and negroes—Occupations of negro graduates—Donations for negro education—Property owned by negroes.

As we said, a very large majority of the negroes remained at home during the Civil War. There were about four million, very few of whom had been brought from Africa, as the slave trade had stopped. Many showed amalgamation with the whites; some were mulattoes, and some nearly white. There is now less amalgamation than at that time, as the race line is sharply drawn in the South, and Southern men feel a greater dislike for the negro than they did in time of slavery. Then the white children and the black children played together, raced together, wrestled, and fought; now such things are no longer seen in the Southern States.

Of these four million slaves, while very few had been taught to read and write, yet they had gained

a great blessing over the negroes in the wilds of Africa. They had learned to speak English, how to work, the ways of the progressive white man and the principles of Christianity. Thus they had already been blessed, but the greater blessing awaited them in the future.

For the most part the Southern women and children were left, during the war, to be provided for by negro labor; so also did the Southern men in the army, to a great extent, depend upon the same resource for their supplies; nor were any disappointed, although the question of their liberty was being worked out in the war by the hand of destiny. However, some left their homes and went to the North and many were captured as "contraband of war;" and, after a time, enlisted in the Northern army. Nearly two hundred thousand negro troops were organized, some as infantry, some as cavalry, and some as light and heavy artillery. They made good soldiers, and it is a mistake to think they did not fight well. It is said "they became very skillful in the manual of arms; learned all the movements of the soldier in companies, regiments, and brigades; kept their clothes, their arms, and their camps in good

condition; stood very well the fatigue and hardships of heavy marches; were patient under wounds and sickness; endured quietly the hunger and other deprivations incident to army life; were obedient to their officers; were very brave in battle; and were thoughtful and kind toward white southern prisoners whom they captured. Although they were not so intelligent and hence not so independent and self-reliant as most of the white soldiers of the Union army, they made a good record for themselves, and negro troops have formed a part of the regular army ever since the close of the Civil War. (The Negro in America.)

Think of four million negroes, unable, for the most part, to read and write, given full citizenship in such a country as the United States of America! Such an atrocity was never heard of in the history of nations. Why was this done, do you ask? For party power; and it was, in this respect, a success. The protection of the government from ruin must be credited to a higher power than any earthly government possessed. God's own hand is plainly seen in the matter.

The United States government provided a "Freedman's Bureau" to look after the welfare of the negroes, and to attend to such things as the ignorance of the negroes disqualified them for; but in many cases these Bureau men cared more for their government salaries than the business of the negroes. They sorely needed guardianship; they had always been accustomed to guidance by their masters, of which they were now in a measure deprived. Although many of them preferred to remain and work their masters' plantations, and receive the wholesome advice of the Southern planter, many others struck out boldly without rudder or compass. These learned more from experience than from the advice and instruction received at the hands of the "Bureau," even though at a greater cost.

For some time after the war there were no public schools for them, but missionary teachers from the North organized small schools among them, which was their only source of schooling till the advent of the public school system. Now throughout the South free schools are prevalent for negroes as well as for whites. They are not allowed to attend the same schools in the Southern States, but both "colored

schools" and "white schools" are carried on, the one taught by negro teachers, and the other by white teachers. Generally, however, white trustees and superintendents take control of these "colored schools," and see that they have the same opportunity for learning as the whites.

Many of the property tax payers of the South object to paying to have the negro educated, believing that it "makes him meaner." This is a great mistake, as is shown by jail and penitentiary statistics. The inmates of these places are generally, if not invariably, the most ignorant of the race in this country; and the crimes committed for which mob-law has been employed, tell the same story. The educated negroes are generally well behaved.

But it is a truth that southern people are of their own accord largely educating the negroes, except those that have emigrated to the North. This is true so far as the common school branches are concerned, and in some cases state schools of high order are maintained for them at public expense; also southern churches have established, and are maintaining, colleges and universities for negroes. Freedman's Aid Societies also established colleges for the

negroes directly after the war. Besides these, three universities, or two universities and a college, stand as ante-bellum representatives of the abolition movement. Lincoln University, Chester County, Penn., was founded in 1854, by Pennsylvania Presbyterians, as also Ashmun Institute. Wilberforce University, Green County, O., was founded in 1856, by white people for negro education, and was purchased by the African church in 1863. Berea College, Berea, Ky., was founded in 1855, by a Kentucky abolitionist, John G. Fee, aided by the American Missionary Association.

Of all the schools established by the Freedmen's Aid Societies, the earliest was Southland College, Helena, Ark., in 1864, and Roger Williams in the same year. The first of these grew out of an orphan asylum, established by Indiana Friends; the second, as the name indicates, was founded by a group of Baptist teachers, in Nashville.

Fisk University, Nashville, Tenn., founded in 1886, and Atlanta University, Atlanta, Ga., founded in 1867, were established by the American Missionary Association; also Biddle University and Talladega College, the one at Charlotte, N. C., 1867, and the

other at Talladega, Ala., 1867, were the work of missionary societies. Howard University, Washington, D. C., was established by Freedmen's Bureau in 1867. Lincoln Institute was established in Jefferson City, Mo., in 1866, as follows: Two negro regiments of U. S. troops contributed jointly a fund of \$6,379.00, for the establishment of a negro school in Missouri. In 1879, State aid was obtained, and it is now supported entirely by the State.

Central Tennessee college at Nashville, Tenn., Rust University at Holly Springs, Miss., Straight University at New Orleans, La., and Claflin University at Orangeburg, S. C., were likewise established by societies, churches, and benevolent individuals.

The following church schools were established mainly by church societies, Shaw University and Benedict College being Baptist institutions, and Knoxville College, Presbyterian. Leland University was endowed by one man. The rest are Methodist.

LIST OF CHURCH SCHOOLS.

| | |
|---|------|
| Leland University, New Orleans, La., founded..... | 1870 |
| New Orleans University, New Orleans, La., founded.... | 1873 |
| Shaw University, Raleigh, N. C., founded..... | 1874 |
| Knoxville College, Knoxville, Tenn., founded..... | 1879 |

| | |
|---|------|
| Clark University, Atlanta, Ga., founded..... | 1870 |
| Wiley University, Marshall, Texas, founded..... | 1873 |
| Paine Institute, Augusta, Ga., founded..... | 1882 |
| Philander Smith College, Little Rock, Ark., founded.... | 1876 |
| Benedict College, Columbia, S. C., founded..... | 1870 |

SCHOOLS FOUNDED BY NEGRO CHURCH BODIES.

| | |
|--|------|
| Allen University, Columbia, S. C., founded..... | 1881 |
| Livingstone College, Salisbury, N. C., founded..... | 1880 |
| Morris Brown College, Atlanta, Ga., founded..... | 1885 |
| Arkansas Baptist College, Little Rock, Ark., founded | 1884 |
| Paul Quinn College, Waco, Texas, founded..... | 1885 |

All of these were started by the African Methodist Church except the Arkansas Baptist.

All of these are small and their collegiate work amounts to very little.

STATE NEGRO COLLEGES.

| | |
|--|------|
| Branch Normal College, etc., Pine Bluff, Ark., founded | 1875 |
| Virginia N. and C. Institute, Petersburg, Va., founded.. | 1883 |
| Georgia St. Industrial College, Savannah, Ga., founded | 1890 |
| Delaware State College, etc., Dover, Del., founded..... | 1891 |

The establishment of these institutions was due to the fact of the United States donating public lands to the several states for endowment of agricultural colleges. The Georgia State Industrial College is

supported by the negroes' share of the land scrip in Georgia.

There being no demand for the college departments of these institutions at first, they were established later than the other departments, and in most cases are comparatively unimportant as yet, being mere adjuncts of the other departments.

Up to, and including, the classes of 1898, the latest data we have been able to obtain, the college graduates of these institutions were as follows:—

| | |
|---------------------------------|-----|
| Lincoln University | 615 |
| Wilberforce University | 130 |
| Howard University | 96 |
| Berea College | 29 |
| Leland University | 16 |
| Benedict University | 3 |
| Fisk College | 180 |
| Atlanta University | 85 |
| Biddle University | 140 |
| Southland College | 19 |
| Roger Williams University | 76 |
| Central Tennessee College | 46 |
| New Orleans University | 30 |
| Shaw University | 101 |
| Rust University | 30 |
| Straight University | 11 |
| Branch College, Ark. | 9 |
| Claffin University | 46 |

| | |
|--|----|
| Knoxville College | 44 |
| Clark University | 21 |
| Alcorn University | 98 |
| Wiley University | 9 |
| Paine Institute | 11 |
| Allen University | 24 |
| Livingstone College | 38 |
| Philander Smith College | 29 |
| Talladega College | 5 |
| Va. Normal Colored Institute | 27 |
| Paul Quinn College | 18 |
| Lincoln Institute | 6 |
| Morris Brown College | 6 |
| Atlanta Baptist College | 7 |
| Georgia State Industrial College | 1 |
| Delaware State College | 2 |

From the preceding tabulated statement we see that the negroes are not ignorant of the demands upon them to educate and that the work is going on in a ratio hardly dreamed of by many white people. So many "ignorant niggers" are seen daily that it would seem that the race is not progressing; but when we come to investigate the facts we would ask: What race besides the whites can compare with them in their educational progress? But even yet we have not given all the facts; some negro schools have been overlooked in securing the data for our tabulated statement—Prairie View State Normal of

Texas for one. This institution is supported by the state, and is doing a great work for the negroes in preparing teachers for the colored schools of Texas. Besides these schools, the universities of the North admit negroes to their courses; and even in such institutions as the Chicago University they have passed to graduation creditably. The colleges and high schools of the North also furnish opportunities for both whites and negroes to be educated.

All these advantages of the public free schools of the South, the colleges, and universities both North and South, are not passing unimproved; and the white people who may think they can afford to neglect to educate, must not be surprised to find themselves outstripped by certain negroes who have made use of their opportunity.

It must not be thought, however, that all of the race in our country are making use of these opportunities. Only a small per cent. of them are doing this with marked success; but many are learning to spell and read and write.

It has been asserted time and again that a negro cannot learn at school; this is a mistake, born and nurtured of prejudice; and our own observation as

well as the number of graduates shown in our tabulated statement of graduates on a preceding page prove the contrary. It should be a matter of wonder that they can, as they receive nothing by heredity, being brought out of their wild, barbaric state in Africa, into a condition of slavery in this country, with no opportunity to learn books till after their emancipation. Our white children have had educated parentage for generations and inherit much of their power to learn. But in spite of this fact, the negroes do learn; it is true, however, that they succeed better in certain lines than in others, being weakest in inductive and deductive reasoning; but even here they succeed fairly well.

For a number of years negroes have been educated in the North, but they were few. Most of the colleges refused to admit them, but at last they began to open their doors to the negroes; even then they rather tolerated than encouraged them. As early as 1826 one was graduated from Bowdoin College, and since then nearly every year has seen such graduates. At Harvard and most of the western institutions negroes have been welcomed for many years.

Lest some may think we pass over the work done in white colleges too lightly, we will give a tabulated statement of the colleges and universities in order of their negro graduates, taken from statistics we have in our possession, as follows:—

LARGER UNIVERSITIES.

| | Graduates. |
|----------------------------------|------------|
| Harvard | 11 |
| University of Michigan | 10 |
| Yale | 10 |
| Cornell | 8 |
| Columbia | 4 |
| University of Pennsylvania | 4 |
| Catholic University | 3 |
| University of Chicago | 2 |
| Leland Stanford | 2 |

COLLEGES OF SECOND RANK.

| | Graduates. |
|-----------------------------|------------|
| Oberlin | 128 |
| University of Kansas | 16 |
| Bates College | 15 |
| Colgate University | 9 |
| Brown | 8 |
| Dartmouth | 7 |
| Amherst | 7 |
| Ohio State University | 7 |
| Bushnell University | 7 |
| Williams University | 4 |
| Boston University | 3 |

Graduates.

| | |
|-----------------------------------|---|
| University of Minnesota | 3 |
| Indiana University | 3 |
| Adelbert College | 3 |
| Beloit College | 3 |
| Colby University | 3 |
| State University of Iowa | 2 |
| University of Nebraska | 2 |
| Wesleyan University (Conn.) | 2 |
| Radcliffe College | 2 |
| Wellesley College | 2 |
| Northwestern University | 1 |
| Rutgers College | 1 |
| Bowdoin College | 1 |
| Hamilton College | 1 |
| New York University | 1 |
| University of Rochester | 1 |
| University of Denver | 1 |
| De Pauw University | 1 |
| Mt. Holyoke College | 1 |
| Vassar College | 1 |

OTHER COLLEGES.

Graduates.

| | |
|------------------------------------|----|
| University of South Carolina | 10 |
| Geneva College | 9 |
| Hillsdale College | 7 |
| Lafayette College | 6 |
| Iowa Wesleyan | 4 |
| Dennison University | 4 |
| Baldwin University | 4 |
| Western University of Penn. | 3 |

| | Graduates. |
|--|------------|
| Hiram College | 3 |
| Wittenberg College | 3 |
| Butler's College | 3 |
| Westminster College | 3 |
| St. Stephen's College | 3 |
| Antioch College | 3 |
| Tabor College | 2 |
| Knox College | 2 |
| Washburn College | 2 |
| Adrian College | 2 |
| Washington and Jefferson College | 2 |
| Ohio Wesleyan University | 2 |
| Lombard College | 1 |
| Otterbein College | 1 |
| S. K. Kansas College | 1 |
| Aleghany College | 1 |
| Olivet College | 1 |
| Albion College | 1 |
| University of Idaho | 1 |
| Iowa College | 1 |
| Upper Iowa University | 1 |
| University of Omaha | 1 |
| McKendree College | 1 |
| Illinois College | 1 |
| Ohio University | 1 |

Making in all 390 graduates, of whom 250 are from the Middle West, 78 from New England, 44 from Middle Atlantic States, 10 from the South, 3 from the Border States, and 5 from the Pacific States.

This augments our first tabulated statement, so that we have approximately 2500 negro graduates, which is about one to every 3200 negroes. It is somewhat remarkable that the per cent. of college graduates among the negroes is larger than among the whites, while the white people are much better educated than the negro. The proportion of college graduates among the negroes is about one to every 3200, and that of whites about one to 5300; the per cent. of illiteracy among the negroes, i. e., the proportion of negroes that cannot read or write, is much greater also than among the whites. Also the scholarship of the whites as a whole is far superior to that of the negroes. There are several reasons for this apparent paradox; a more thorough scholarship is demanded of white students for graduation than for negroes; and in negro colleges, as a rule, they do not carry as heavy curricula as the whites. In the public free schools the attendance is not so regular among the negroes as among the whites, nor do their schools hold up in attendance to the last of the term as the white schools do. Not only this, but the whites have superior minds both by nature and by power that

comes by heredity. White people are a superior race to any other on the globe.

Many may want to know what these negro graduates are doing; whether or not they are earning a living. To this we reply that over half are teachers, a sixth are preachers, another sixth are students, and professional men; about six per cent. are farmers, mechanics, and merchants, and four per cent. are in government service.

We give the following tabulated statement of

OCCUPATIONS OF NEGRO GRADUATES.

Teachers.

| | |
|--|-----|
| Presidents and Deans | 19 |
| Teachers of Music | 7 |
| Professors, Principals and Teachers | 675 |

Clergymen.

| | |
|-------------------------------|-----|
| Bishop | 1 |
| Chaplains in U. S. Army | 2 |
| Missionaries | 9 |
| Presiding Elders | 12 |
| Preachers | 197 |

Physicians, Etc.

| | |
|---------------------------|----|
| Doctors of Medicine | 76 |
| Druggists | 4 |
| Dentists | 3 |
| Students | 74 |
| Lawyers | 62 |

Civil Service.

| | |
|--------------------------------------|----|
| U. S. Consul | 1 |
| U. S. Minister Plenipotentiary | 1 |
| U. S. Deputy Collector | 1 |
| U. S. Gauger | 1 |
| U. S. Postmaster | 2 |
| U. S. Clerks | 44 |
| State Civil Service | 2 |
| City Civil Service | 1 |

Business Men.

| | |
|---------------------------|----|
| Merchants, etc. | 30 |
| Managers | 13 |
| Real Estate Dealers | 4 |

Clerks and Secretaries.

| | |
|---|----|
| Farmers | 26 |
| Secretaries of National Societies | 7 |
| Clerks, etc. | 15 |
| Artisans (Mechanics) | 9 |
| Editors | 9 |
| Miscellaneous | 5 |

Very many southern men, if not a majority, try to maintain that it makes the negroes more indolent and "meaner" to educate them. Not only is this contrary to our observation, but we find that all the negro graduates are engaged as above indicated; and this is not surprising, as such a field, both of usefulness and profit, opens to these people. Out of the eight million negroes now in the United States not less than five million must be supplied with teachers. This has been very difficult; indeed it has been necessary, in many cases, to grant certificates to negro teachers who were unable to pass their examinations, in order that schools throughout the rural districts of the South might be supplied with teachers.

Not only do we observe that educated negroes are fairly industrious, but statistics show that the negro inmates of jails and penitentiaries are the grossly ignorant ones. Also the crimes that have been punished by mob violence have been committed by the ignorant negroes, and in no case by the educated class. In short, we find the educated negroes in the South well behaved as a class, and we are constrained to say that the only hope for making them endurable by Southern people lies in educating them. In doing

this, not only do we prepare leaders for the masses in their religion and society, but we prepare the masses themselves to be led. It is not true that any man is ever made worse by being *properly* educated; that is, by being educated in heart as well as in head.

The only hope for the abandonment of jails and penitentiaries for white people is a proper education of heart and head—of soul and mind. We may hope for a time when prisons may be utilized in other ways, and when executions will take their places in the trooping incidents of a barbaric past; but not as long as ignorance stalks abroad in the land. Ignorance is the hotbed of vice and crime, whether among negroes or white people.

The United States Government saw fit, as a political measure, to give the negroes, although in total ignorance, the right to the franchise. While we regard this as a very foolish act, if not actually criminal, we regard education as the only available remedy for it. Negro suffrage without education is enfranchised ignorance; and this ought not to rule in any community.

The management of elections in the South soon after the Civil War was much censured by the people of the North, for two reasons: it tended to defeat their political aims, and the negro character and ignorance was not fully understood in the North. It was not realized by the Northern people that the whites were only acting in self defence; that they were protecting themselves against the ignorance of the negro voters.

That we as Southern people should entertain prejudice against negro citizenship is a matter of no wonder, having it thrust upon us by those who had defeated us in our efforts to establish a government on a basis of slavery, and our own slaves held up to us as our equals. The greater wonder is that we should accept the situation with as much grace as we have, and that we should accord to these former slaves the recognition of their rights as citizens, and provide for them a system of public schools,* supported by the taxation of our property. While the South has done all this and much more, equally as much if not more is due to northern benevolence in educating the negro; but more is due to the religious denominations. For the purpose of establishing

schools for the training of negro citizens, the Friends have given \$1,000,000; Presbyterians, \$1,250,000; the Baptists, over \$3,000,000; the Methodists, \$6,000,000; the Congregationalists, \$12,000,000. Besides this, Mr. Slater contributed \$1,000,000; and private individuals and churches not named have contributed largely to the same cause.

We often hear it said that we ought to colonize the negroes. It should be remembered that the negroes, having been given citizenship, and having become owners of property in real estate, etc., might as well talk of colonizing us. We could aid them in a voluntary exodus and colonization, but we have no power to remove them against their wills.

They have acquired more property in our country than many dream of. In making up statistics of the negro college graduates alone, from 557 answers the following list was able to be made:—

| | |
|--|-----------|
| 3 negro graduates owned in real estate..... | \$150 00 |
| 3 negro graduates owned in real estate..... | 410 00 |
| 15 negro graduates owned in real estate..... | 2,035 00 |
| 10 negro graduates owned in real estate..... | 4,810 00 |
| 5 negro graduates owned in real estate..... | 1,625 00 |
| 58 negro graduates owned in real estate..... | 31,400 00 |
| 28 negro graduates owned in real estate..... | 12,375 00 |

| | |
|---|----------------|
| 129 negro graduates owned in real estate..... | \$162,230 00 |
| 73 negro graduates owned in real estate..... | 158,400 00 |
| 42 negro graduates owned in real estate..... | 239,837 00 |
| 18 negro graduates owned in real estate..... | 82,600 00 |
| 36 negro graduates owned in real estate..... | 182,275 00 |
| 13 negro graduates owned in real estate..... | 75,540 00 |
| 7 negro graduates owned in real estate..... | 56,500 00 |
| 9 negro graduates owned in real estate..... | 79,375 00 |
| 17 negro graduates owned in real estate..... | 161,000 00 |
| 5 negro graduates owned in real estate..... | 71,550 00 |
| 1 negro graduate owned in real estate..... | 21,700 00 |
| 85 negro graduates owned in real estate..... | 000 00 |
| <hr/> | |
| Total | \$1,342,862.00 |
| Average per individual | 2,411 00 |

This is only a list made from 557 negroes' reports, and as many negroes—not college men—own even more property than these, it will be seen that the amount of property owned by negroes is immense. The previous list only includes real estate, and, of course, this is only a part of the real belongings. Had we the data from which to make a correct statement of the values of all property belonging to negroes it would be seen how they are becoming identified in citizenship with the people of the United States.

We have taken up this much of our present chapter in showing the bright side of negro citizenship. It should be remembered that this is a comparatively

small part of the 8,000,000 negroes of our land, at least 7,000,000 of whom are in the Southern States. A majority of these work for a living, but very many are untrustworthy and dishonest. In Southern States where they are most numerous, great crowds of them are to be seen lounging upon the streets, and no one knows—except themselves—how they make a living. Idlers may be seen hanging around railroad depots, and in front of saloons, with guitars and mandolins playing at intervals, at intervals resting while their loud and boisterous laugh speaks their vacant minds.

These need the leadership of educated negro teachers and ministers. But when we enter the rural districts we find very many of the negroes industriously pursuing their labors, although, as a general thing, land owners prefer white tenants, claiming that a majority of negroes are neglectful. A majority of female laborers, also, are neglectful, such as women who wash, cook, etc., but many on the other hand are very trustworthy.

Among the ignorant negroes we notice some of the same attributes of character of which we have spoken as belonging to the savages of Africa. As a rule, they are very superstitious. The rabbit's foot is capable,

with them, of working all kinds of miracles in enchantment and witchcraft. They believe in ghosts and the spells of evil spirits. A story was related to us of a recent occurrence at a railroad depot. A corpse was in transit for burial, and when the train stopped, a bystander snatched a negro's hat and placed it upon the coffin. The negro refused, through fear of the dead man's ghost, to go and get his hat; and when a white man took the hat from the coffin and offered it to him, he still refused to touch it, believing that his path through life would henceforth be beset by ghosts.

In their religious nature the negroes are decidedly emotional; being fond of music, a large part of their service is song, and often, indeed, they sing their prayers, and have considerable tune to the discourse. The preaching which affects them most is that which deals with vivid description of hell and its torments. Strong statements and frequent repetitions are more forceful to their understanding than true eloquence or logic.

They are often charged with a divorcement between religion and morality and, perhaps, not without some show of justice, but when we think upon the number

of white church members that patronize the saloons and engage in walking where Christ would not walk, and in doing what Christ would not do, we are not sure that this is a race peculiarity.

Taking it all in all, we think that if the reader will remember what we have shown to be the character of the negro in ancient times, and even what he is at present in the wilds of Africa, he will readily admit that slavery has been a blessing to the race, hardly equalled in the history of the world. It is true that this blessing cost the South millions of dollars and the best blood of her heroic sons.

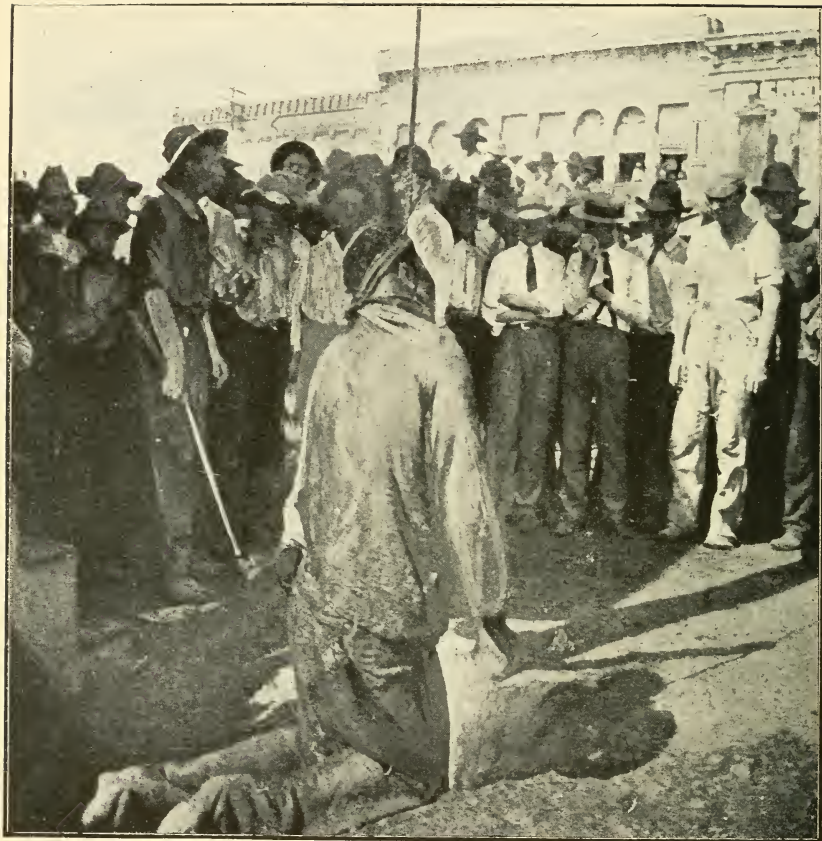
The sons of Ham received an awful shock
Of doom and prophecy to serve as slaves;
And like the iron prisoned in the rock,
That fire alone from grosser matter saves,
Their toils and their trials 'neath the yoke
But gave them zeal in civilization's cause.

That when through destiny their fetters broke,
This destiny e'en rendered them applause.
"There is a Divinity that shapes our ends,
Rough-hew them how we may."

CHAPTER XIII.

Solution of the race problem—Negro equality—Amalgamation—Extermination—War—Vicious leaders—The hand of Providence—Slavery a blessing to the negroes—The true solution—Possibilities.

The first part of this volume was devoted to answering the foolish, but pernicious arguments of Prof. Carroll, that the negro is a beast; we then proved unmistakably his real origin; then we traced his history from the time of his origin till the present. Now we reach the most difficult of all problems with which the American people have had to deal. Many are the conjectures upon this point, most of which are impossibilities. Many northern people believe that the negro will become educated and refined and thereby secure such social recognition as to intermarry with the whites, and by amalgamation lose all the attributes that now characterize the black race; but Southern prejudice waxes stronger every year, so that social equality becomes more and more odious, thus widening the gulf between the races; and the major-



A NEGRO HANGED BY A MOB IN SULPHUR SPRINGS, TEXAS,
FOR ATTEMPTED RAPE OF A WHITE GIRL.
(Actual Photograph.)

ity of the negroes prefer to live in the South rather than in the North, even with this odium existing.

As before stated, amalgamation at the South is diminishing rapidly and the race is returning to its original color; this is partly the result of the increasing dislike of the Southern men for the negro, partly on account of their being educated against it, and partly on account of the negro women becoming less promiscuous in the marital relations. With these facts before us, we cannot look for amalgamation to solve the race problem.

Many southern people think the problem will be solved by a war of extermination. This is another impossibility, for should cause of war arise, and Southern men attempt this extinction, the U. S. Government would send an army for their protection, and they would be protected if it should take the entire army of the United States; and if this were insufficient troops would be hired from other nations until a sufficiency would be secured. It is not improbable that such a war may come, for while the negroes, when let alone, are peaceable enough, certain individuals in the North, partly from prejudice, and partly from political motives, are constantly spreading discontent

and enmity among the negroes toward Southern people. It is not unlikely that the negroes may become inflamed by unwise leaders, and give cause for an outbreak. Should this happen the bloodiest war would ensue that the world has ever known. This war would not be between the Southern whites and the negroes alone, but the whole government, as we have said, would become involved. Southern men in the Civil war fought with an unparalleled heroism, but in a strife of this kind they would fight till the last man would fall. We do not predict this war, but we do not look upon it as either impossible, or improbable even.

Hays, a negro leader of Richmond, Va., recently made use of the following language, in a speech:—

“We don’t intend to be oppressed any longer. We don’t intend to be crushed. I am afraid we are anarchists, and I give the warning that, if this oppression in the Southland continues, the negro must resort to the sword and torch, and that the Southland will become a land of blood and desolation; that the time has come when the negro must fight, not theoretically, not intellectually, but with his hands.”

It would take but few such fiery speeches as this to arouse the hot blood of Southern men to open war upon the negroes which would terminate ill for the white people as before stated. The inconsistency of such a speech shows how little many Northerners and negroes know of what the South is doing to elevate the race, rather than to "oppress" and "crush" it, by her system of schools and colleges and churches. And this fact alone has no tendency to conciliate matters.

The solution of the race problem does not lie in miscegenation, nor its opposite, extermination. Some have suggested segregation. This is an impossibility; there is a great difference between segregating the American Indian without citizenship, and the negroes with real estate and chattel belongings.

The world stands back in awe of the great problem of, What is the future of the negro race in America? There was a great lack of statesmanship, we think, in thrusting full citizenship upon them without preparation; and it would seem that no statesman is now far-seeing enough to solve the problem which confronts the American people—the greatest that ever has been,

and perhaps the greatest that ever will be brought forth for solution. But:—

“There is a Divinity that shapes our ends,
Rough-hew them how we may.”

Truly there is a Divinity that watches over the destiny of nations, and he must be blind indeed who cannot see the directing hand of Providence in history. “Nations rise and fall like bubbles on the ocean;” and to the thoughtless it seems all a work of chance. But to him who studies the philosophy of history, they move in the great drama of empire, obedient to an irresistible power whose wisdom leads them to the accomplishment of His great and incomprehensible design. It was in obedience to this power that Egypt rose in her grandeur, erected her pyramidal monuments that still stand looking gloomily down upon the surrounding plains and the sleepy waters of the Nile, and then sank back to slumber in the grave of nations. Assyria, Babylonia, and Persia likewise played their parts upon the stage of monarchies, and made their exits. We see the marks of design in all this. Greece rose to bless the world with her architecture, her literature, and her arts, and, passing away,

she handed these down to future ages. Rome rose to fill a place especially designed for her, and even in the perversion of Christianity, fulfilled God's mighty purpose. Modern nations, likewise, are only actors in this great drama. The defeat at Waterloo that consigned the mighty man of Corsica to the lonely isle of St. Helena, shaped the destiny of European nations to the accomplishment of God's divine purpose. The Revolutionary War was, however, the plainest demonstration of this fact that is recorded in history. England was able to have crushed the thirteen colonies to powder; but by troubles with other nations arising, and by the unpopularity of the war among her own people and even in her own parliament, the war was a failure; and through the direction of Providence the colonies were able to secure their independence, to grow into one of the greatest nations of the globe.

Do not understand us to think that by the predestination and foreordination of God, every little thing occurs, and that man has no free agency at all. Christ was "as a lamb slain from the foundation of the world." In the great design of the Omnipotent, our Saviour was to play the part he did in the great redemptive plan. It was said in Eden that he should bruise the serpent's head, pointing forward to his sufferings, but we do

not think that the very men who crucified him were marked out to do the deed, but that God knew human nature well enough to give man absolutely free agency, and still there would be those who would serve the purpose and commit the great crime of the crucifixion, of their *own free* will. So in the course of races and nations: Ham was formed for the slavery he fulfilled in his generations, in every physical feature, from his very birth, but was left able to stand, but free to fall; he fell and thus fulfilled his destiny.

With this view, we think it was impossible that slavery should exist any longer in America, but the exact manner of its closing was left to man. As the Civil War embraced within its folds this predestined end of negro servitude, it was impossible that the Confederacy should stand, based upon slavery, though defended by the bravest of heroes; and that the arms of the South should be successful. While we believe this, we do not think that God designed the means and manner of the close of African slavery.

We think we see the purpose of God in the emancipation. As the time came for the Israelites, when taken into bondage, time and again, for their sins, to be released, the debt, as it were, being paid, so everlasting slavery was not contained in Noah's announcement of

God's curse upon Ham and his descendants, and the time for the end had come, and emancipation took place. Now, as before shown, the negroes had sunk into the lowest depths of depravity, practicing the most disgraceful idolatry, and even the grossest cannibalism. They forgot God entirely; and when the slave trade began, they were brought out of the wilds of the "Dark Continent" into the light of civilization. They served and suffered, but absorbed this light; they learned of the white man how to clothe themselves; they learned the English language; they learned the principles of the Christian religion, and after their emancipation began the work of acquiring a knowledge of literature, art, and the principles of civil government.

By observing God's methods of dealing with man, we think we foresee the destiny of the race lurking in the dim shadows of futurity. Through the education that the negroes are receiving at the hands of white people, and through their own efforts, and through practice in the professions, and in government service of all kinds, they are gradually being prepared for self-government; leaders are being developed among them, and others in the rising generation are being prepared to follow in their footsteps; and when

the race shall have been sufficiently developed in education, in the arts of government, in commerce and in Christianity, a voluntary exodus will follow. The more they are educated the more keenly will they feel the social distinction between themselves and the whites; the more proficient they become in the arts and the sciences, the more independence they will feel in this respect; the more familiar they become with the principle and methods of civil government, the more confidence they will feel in their ability to govern themselves; the farther they are advanced by education in the real Christian religion, the more zeal for the conversion of their fellow creatures in the Dark Continent they will have. The leaders, seeing an opportunity for position and political prestige in a government of their own which they can not hope for in this country, will start an enthusiasm among the masses for establishing a negro republic in Africa; their ministers seeing the great opening for missionary work among the heathen of their own color, will increase this enthusiasm from the pulpit; finally, a colonization movement will start *among them*, and it will not take the ten plagues of Egypt to induce the whites to let them go, but, on the other hand, our government will not only encourage, but will aid them in such a substantial way as to make their scheme a success.

Returning to that country for such a purpose, they will have the civilized world at their backs; and such assistance will be given as will secure the proper results. When this is done, and when missionaries from the negro ranks enter the field among their own people, they will be able to do in a few months what white missionaries could not do in years—yes, in decades. The barbarous negroes in the wilds of Africa will see what civilization can do and has done for the race, and with this demonstration before them they will fall in line and become civilized and Christianized and then through retrospect it will be easy to see the wisdom and goodness of God and to realize that from all his curses a blessing ultimately follows.

Then let not the southern man be impatient over the education of the negroes; over the government appointments to office; over northern and southern philanthropy, over the progress in learning, civilization and Christianity, for all these things but hasten the day when this government will be a purely white man's government.

This may not be a bloodless revolution; hot-headed fire eaters may err in their judgement and attempt extermination, the impossibility of which has already

been shown. Trouble may arise through northern people trying to foist social equality upon southern whites. Injudicious legislation may occur to segregate or to colonize the negroes against their will. The negroes may be led to think they are badly treated, if a few of their leaders like Hays, previously quoted, shall make rabid speeches to impress them that they are being "oppressed" and "crushed," etc. There are many ways in which much blood may be shed before the great exodus, but finally God's will is to be accomplished in a voluntary return to Africa, as mentioned above. Then the great negro republic of Africa will call up the spirits of the ancient empires "from the vasty deep," while peace and prosperity shall settle down upon the American Continent, and a double rainbow shall span the cloud of the past; brotherly love between the North and the South will then bind the sections together in a political millennium, while the sciences, the arts, and Christianity will stand a beautiful sisterhood, basking in the sunlight of prosperity, and in the smile of God, while Memory chants in a minor key a requiem over the sorrows of the past, and Hope is transformed into a glorious fruition who sings in a major key the *gloria in excelsis, in excelsis Deo*," for the heaven-born blessing to all mankind.



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